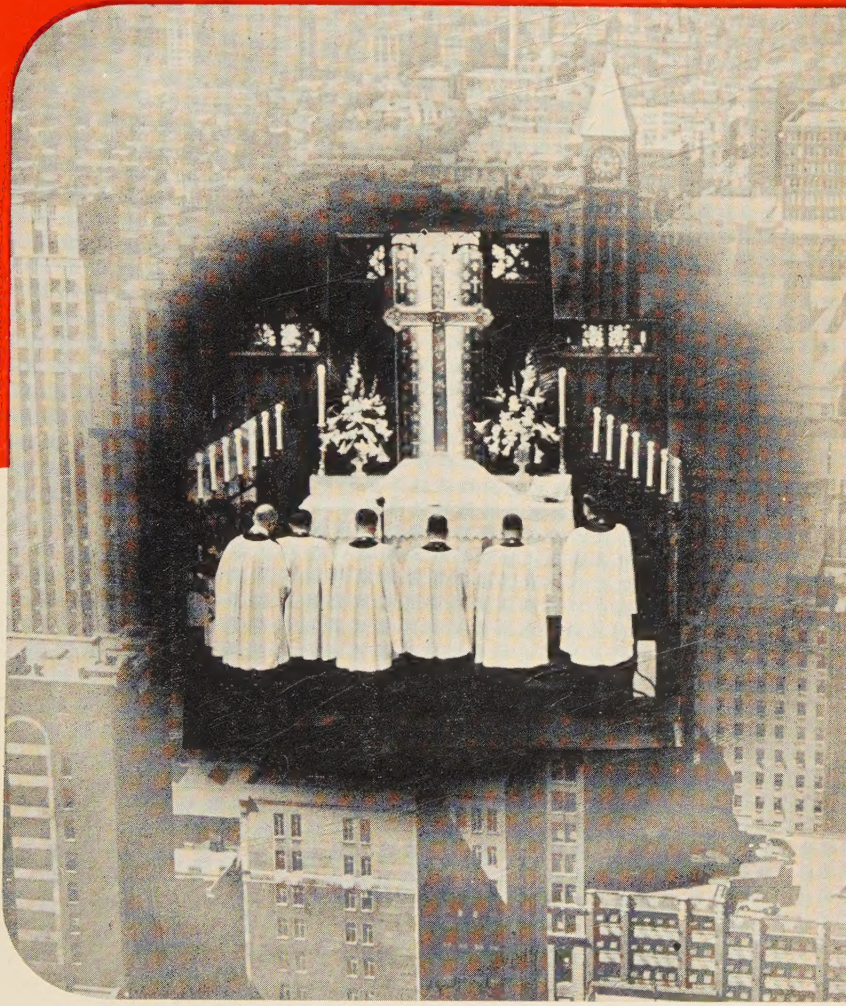
The LUTHERAN



ULCA MEETS IN TORONTO

Church convention is being held in Canadian city

ol. 37, No. 2

OCTOBER 13, 1954

0 CENTS

Making the Best of It

As we drove into the small mountain village, I noticed how some houses seemed to cling to the hillsides. Others had huge boulders in their yards that might some day roll down and crush the buildings.

But in some cases, the householders had chosen to make good use of the boulders. In one place I caught a glimpse of a patio, complete with fireplace, built on one of them. On top of another was a colorful flower garden. The dangerous obstructions had been converted into something of use and beauty.

It happens in life, too, I thought. the first church I served there was woman whose world was confined large to one room, a wheelchair, and a be But she took what was her lot with su courage and divine grace that her li was one of beauty, a source of encou agement and inspiration to many othe

It just requires God's help, plus o own effort, to take a seemingly impossib situation and to convert it into somethi of growth and beauty.

—ROBERT H. THURAU

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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THIS WEEK in The LUTHERAN

PITTSBURGH PASTOR WENT TO CANADA - By Catherine Herzel 12
A century ago, Gottleib Bassler answered a call from Toronto

CANADA'S OLDEST CHURCH MUST MOVE - By William R. Cole, Jr. 13
Historic edifice stands in path of proposed St. Lawrence Seaway

BROTHERHOOD SETS NEW GOALS - - By Richard T. Sutcliffe 16
Atlanta convention delegates seek doubled membership

EUROPE NOW - - - - - - - - - - By Carl J. Schindler 19
American tourists find good will, better living on Continent

CAN CHRISTIANS BE SPECIFIC? - - - By Stewart W. Herman 24
Many international problems were too tough for Evanston assembly

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - By Robert E. Huldschiner 9

United Nations: UN Assembly Starts Slow - By Ellen-Jarden Nolde 10

Canadian Affairs: Embarrassing Dollar - - - By Norman Berner 11

Overseas: Sweden - - - - - - - - - - By Sten Rodhe 34

News in the Churches:

Illinois - - - J. E. Cooperrider 36
Minnesota - - - P. L. Wetzler 38
Ohio - - - - E. R. Walborn 39
Pennsylvania:
Harrisburg - - Viggo Swensen 41
Philadelphia - - C. W. Weber 45

People - - - - - - - 35 Deceased - - - - - 49

FEATURES

Five Make a Family: My Own Idea? - - By Margaret A. J. Irvin 28

Know the Bible - - - - - - - - - - By Ralph D. Heim 30

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - - - - - - - - - - - 32

In Conclusion - - - - - - - - - - - - - - - 50

COVER PICTURE. Symbolic of ULCA convention in Toronto is this scene of officiants at altar during Holy Communion service, superimposed on a view of Toronto's downtown section.

THE CHURCH IN THE NEWS

RSV celebrates second birthday

There were still millions of American Bible-readers who preferred the familiar 343-year-old King James translation. A few stormy fundamentalists expressed their contempt for the new Revised Standard translation by public Bible-burning ceremonies.

But on the second anniversary of publication of the RSV (Sept. 30) the new translation was on its way toward becoming the most widely used Bible among North American Protestants. It had revived the practice of Bible reading among many. "At no time in my memory have so many people shown such a serious hunger for what the Scriptures have to say to us," Dr. Gerald E. Knoff reported. "The Revised Standard Version has done a great deal to stimulate this interest."

Dr. Knoff, an executive of the National Council of Churches which sponsored the new translation, said that in church schools of 15 denominations the RSV is now used by 13.5 million pupils and teachers. In five other denominations the RSV is used with the King James translation by a million pupils.

Sale of RSV in two years has been 2,926,723, said Dr. Knoff. The new translation is used in courses taught at 350 U.S. colleges and universities. It is read at public services in numerous churches, including some not represented in the National Council. A 1,680-page pulpit edition went on sale in 1954.

University to be named for missionary

No missionary before Ludwig Nommensen had managed to stay alive among the fierce Bataks on the island of Sumatra. Ninety years ago the young Dane risked death from witch doctors and warriors when he refused to leave. "G told me to stay," he said.

Nommensen's food was poisoned. H house collapsed. But his courage a kindliness eventually won friends. T self-governing Lutheran church Batakland, resulting from the work began, now has a membership of 600,0

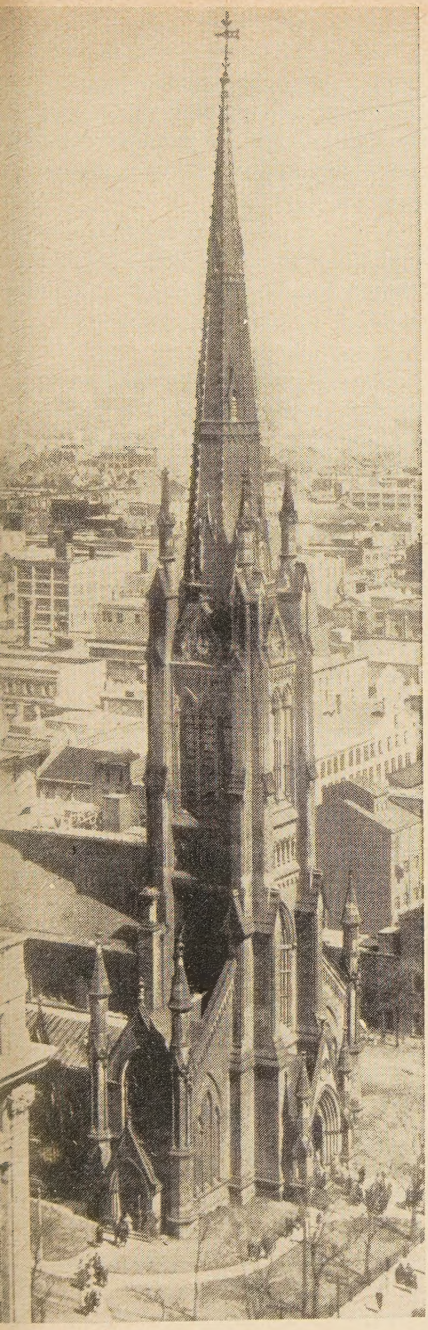
A Christian university in Suma opened this month, with a law sch and theological school as its first un A school of agriculture and a college planned for the autumn of 1955, w medical and engineering schools to f low. The new school is called Nomme sen University, it was reported by N. A. Bendtz who recently complete three-year assignment in Indonesia the National Lutheran Council.

Batak Christians estimate the univ sity will cost a million dollars. T have trained 6,000 canvassers to v their congregations in quest of $150,0 in 1954-55. Aid in financing the th logical school has been promised by Lutheran World Federation.

Merchants break law in Montreal

Seven department stores in Montr had received summonses to appear municipal court to answer for break a city ordinance. The stores refuse close on religious holidays as obser by Roman Catholics, such as All Sai Day (Nov. 1) and the festival of Immaculate Conception (Dec. 8).

The Appeal Court of Quebec ru against the stores on Sept. 29. The ordinance is constitutional and valid, court said. But the stores will stay o on the holy days "until . . . the Supre Court has settled the question," s Henry Morgan, store executive.



CONVENTION BEGINS IN CATHEDRAL
Tallest steeple in Canada

TORONTO REPORT

Lutherans borrow a cathedral

For the first time a European bishop, Eivind Berggrav of Norway, was the preacher at the communion service opening a United Lutheran Church in America convention. And for the first time the service was held in an Anglican church, St. James' Cathedral of the Church of England in Canada. No Lutheran church in Toronto was large enough for the 1,000-plus delegates and visitors worshiping together on Oct. 6.

After the cathedral service, the convention scene shifted to a large department-store auditorium where delegates settled down in the most comfortable chairs any ULC convention had ever enjoyed.

Delegates would need comfortable chairs for the 16 three-hour business sessions closing Oct. 13. Some evening sessions would extend far beyond the scheduled 10 P.M. closing time if the convention hoped to complete action on 118 recommendations for revision of the ULC organizational structure.

There is other business

Although the structure report was the chief time-consumer on the Toronto convention program, delegates had other questions to consider. One is a proposal for change in the manner ULC clergymen enter service other than the parish ministry.

Hundreds of United Lutheran pastors are now employed as 1) chaplains in state or federal hospitals, prisons . . . 2) teachers in colleges and universities not under church control . . . 3) in inter-Lutheran or interdenominational agencies. The proposed new rule is that individuals entering such service would not continue to be listed as ULC pastors unless they

are called to this service by the United Lutheran Church or a ULC synod.

Under the proposed rule, ULC or synodical boards could act for the ULC or the synods in extending calls. The rule would not apply to men now employed without a direct call of the church, although they would be asked to volunteer to comply with the rule. The rule would apply to those who wish to accept positions outside the parish ministry in the years ahead.

Proposal of the ULC Executive Board to the Toronto convention is to suggest to ULC synods that they amend their constitutions to include this rule.

Church members get lost

A hard look at United Lutheran statistics had shown up some unwelcome facts. The Board of Social Missions planned to report these facts to the Toronto convention on Oct. 8.

Of 34,461 infants baptized in ULC churches in 1939, said the board, only 22,743 became confirmed members of ULC congregations in 1952. One third of the child members are lost somewhere along the way. Among adult members, only 70 per cent are active in their congregations.

United Lutheran churches are at the bottom of the list of the major Lutheran denominations in America in their percentage of membership growth, the Board of Social Missions reported. The ULC, said the board, must "go farther out and deeper down in bringing the gospel to bear on the lives of people."

The board proposes a three-year evangelism crusade in all ULC congregations, climaxing in 1957, to seek lapsed members and the unchurched. Eight regional directors, plus the board's present evangelism staff, would spend two years in directing the program. Cost of the crusade is estimated at $528,974.

Refugees coming next year

There won't be more than a handful c Lutheran refugees reaching the U.S. th year, it seems certain. But next year, sai Dr. Cordelia Cox of the Lutheran Refu gee Service, the resettlement process ma speed up.

A 1953 law permits 209,000 nonquo immigrants to come to the United State Congressional enemies of immigratio managed to wrap up the law with suc rigid restrictions that not many refuge can qualify. Among the difficulties, sa Dr. Cox, is that refugees must answer 6 questions including: "Does your hair fa out?" and "Have you ever had a rash

A trick question, said Lutheran fie workers in Europe, is: "Are you in di need?" Those who say "no" are disqua fied because they seem to be in no nee of resettlement. Those who say "ye are suspected of being unable to tal care of themselves.

Americans must guarantee housing a employment for each refugee before l can get an immigration visa. So f there have been 15,000 assurances su plied, of which 1,500 were secured l U.S. Lutherans, mostly from relativ and friends of refugees.

Buchman gets a million

For 30 years Dr. Frank Buchman h been the rich man's Billy Graham. Mo ing on the upper levels of American s ciety, he has roused religious fervor many who seldom go to church.

Dr. Buchman himself hadn't demo strated much interest in the church. A though still on the clergy roll of the U theran Ministerium of Pennsylvan (where he was ordained in 1902), attended only one synodical conventi in a quarter-century. But his Oxfo Group Movement, later named Mo Rearmament, has produced results o side the range of the churches.

In expensive hotels and at MRA's own xurious meeting places at Mackinac land, Michigan, and Caux, Switzerland, thousand workers promote the MRA rogram. "God is a millionaire," Dr. uchman had once said in explaining the vish scale of his operations. "Where od guides, he will provide."

A million dollars a year is the "rough timate" of MRA expenses in the United tates, said George Dugan in The New ork *Times*, reporting the annual Mackac Island conference in late September. ndividuals who are convinced MRA is e way to a new and better world have ntributed "their wages, their capital, eir houses, and their savings," said eter Howard, a Buchman aide.

"There is believed to be a small group f donors, including a group of wealthy derly women, that contributes fairly rge sums annually," reported Mr. ugan.

lational Council gets $200,000

There had been money from millionires to help the National Council of hurches in its research programs, but st month was the first time the council ad received a substantial grant from bor union chiefs. A $200,000 check ame in memory of Philip Murray, forer president of the CIO and the United teelworkers of America.

Union leaders collected $1 million in emory of Murray (a Roman Catholic) nd are giving it to religious and charitble organizations. The NCC's $200,000 ill be used to finance a national educaon program regarding the church and conomic life, and to establish a library nd research center at the council's headuarters.

The check was presented to the coun-l's president, Bishop William C. Martin, CIO President Walter P. Reuther.

BISHOP MARTIN, PRESIDENT REUTHER
Check for $200,000

Presbyterians pay pastors $4,932

Salaries of ministers in the Presbyterian Church USA increased 36 per cent in six years, the church pension board reported. The figure was computed Aug. 1 on the basis of replies from 5,597 ministers. Average salary, said the board, is now $4,932 (which includes an average allowance of $343 for use of parsonage).

Average salary reported in 1952 was $4,495 . . . 1950, $3,988 . . . 1948, $3,635. Highest average is in Michigan, $5,466.

Methodist ministers in New Jersey are so poorly paid that "in many instances the clergyman has to do outside work of some kind" to keep his bills paid, said the superintendent of the Trenton district, the Rev. William R. Guffick. Only 18 of the 379 churches of the conference provide salaries of $5,000 or more, he said.

Courts decide about children

For a year judges in Michigan and Pennsylvania had been considering whether little Patricia Ann Kuntz should live with her Roman Catholic grandmother or her Protestant aunt. Patricia's parents, who were murdered in Michigan in April 1953, were Catholic.

A Michigan judge placed the child with the aunt and uncle in Pennsylvania, but a Pennsylvania judge decreed the child must go back to Michigan to her grandmother. The religious question was a decisive factor in the case, he said.

This month the Pennsylvania Supreme Court reversed the decision of one of the state's county judges. The main point in the case, said the court, is that the child should grow up far from the scene of the tragedy which took away her parents.

Mr. and Mrs. Rouben Goldman, a Jewish couple in Marblehead, Massachusetts, planned this month to appeal to the U.S. Supreme Court for the right to adopt twin children born of Roman Catholic parents. A Massachusetts law says "the judge, when practicable, must give custody only to persons of the same religious faith as the child." The state supreme court upheld this law in turning down the Goldman application for adoption. The Goldmans have had the twins since soon after their birth in 1951. The children's mother approved the adoption.

Baptists instead of beer

Listeners tuned to radio station WGRC in Louisville, Kentucky, were puzzled this summer when the commercials interrupting a major-league baseball game dealt with the power of prayer instead of the lightness of a certain beer.

What had happened was that an association of some 120 Baptist churches in the Louisville area had replaced the former sponsor of the Mutual Broadcasting System's "Game of the Day" on WGRC. The former sponsor had been a brewe

Baptists got the sponsorship free. C sponsors, such as an automobile deal and a house builder, paid for broadcas ing the six games a week but let th church group share in the commerci time.

Response of the audience was ove whelmingly in favor of the religious plu and against continuation of liquor cor mercials. WGRC has now informed th Mutual network that it is through wi beer advertising.

Vaccination in Virginia

Christian Scientists in Richmond, Vi ginia, asked the local school board exempt their children from compulso smallpox vaccination. Vaccination, th said, is against their religious beliefs.

The school board asked the state heal department and the director of pub instruction for guidance. Both said t request should be denied. The boa acted accordingly.

Said Board Chairman Lewis F. Powe "Although the Virginia statutes conta provisions for exemptions, they are f individuals and not for groups. If t intent of the law was to make exceptio for religious groups, the statute wou have said so."

And so forth

A new plan for training chaplains f the U.S. Army went into effect l month, when 18 seminary students we commissioned as second lieutenants b fore completing their theological studi Previously chaplain candidates have r been accepted until graduation fr seminary, and then have become fi lieutenants. After these men finish th theological training they will be pr moted to first lieutenant rank, and w be called for active duty when need

World News Notes

ew plan for European defense

Reporters covering the London con-rence on the rearmament of Germany 'y they saw tears in the eyes of the ·ench diplomats when Anthony Eden mmitted Britain to take a permanent are in the joint defense of western rope. France had begged for over 40 ars to obtain this pledge. Maybe two rld wars could have been avoided if ndon had seen the light before.

Belgian Foreign Minister Spaak, who d fought two years for the European efense Community plan, put his hand the shoulder of Mendes-France, whose tion had killed EDC. "You've won," said. It may be that Mendes-France, exploding the EDC proposal, laid the oundwork for a more realistic plan that ll bring Germany politically and mili-rily into the western camp.

Europeans have to learn to live with ch other. The Germans will have to ake sure that rearmament does not ean a return to pan-Germanic mili-rism. France will have to forget past ories and settle down to reality. Britain ll have to understand that her exist-ce as a "tight little island" is over. It ll be a test of maturity for all.

od situation

For the second consecutive year, the N Food and Agriculture Organization ports that food supplies have risen ster than the population of the world. rmers have raised their output by 3 r cent while the increase of mouths feed has been only half that much. But there exists, as the data reveal, narked disparity between regions." hile North America's food production r head is now 19 per cent over the 34-38 average, and output in West rope, the Near East, and Africa is also above previous levels, production in Latin America, the Far East, and Oceania is "substantially less than before the war." In the Far East (not including Communist China which did not co-operate in F.A.O.'s world-wide study) per capita production is 13 per cent under 1934-38. Latin America reported gains in 1948-51, but is slipping back.

Commented the London *Economist:* "Nutritionally, the rich are getting richer and at least some of the poor are getting poorer—and the poor have an uncomfortably narrow margin between their present standards and actual famine."

Good investment

Farmers in Chile were amazed. An American engineer had built a model water-storage pond on formerly arid ground. They had not believed it could be done. When they actually saw it they went to work. There are 20 water storage reservoirs in the area today.

The American had come to Chile as one of 35 technicians sent to supervise spending of $1.7 million under the U.S. Point Four program. Seventy per cent of the money had gone to subsidize the "Chilean Plan" of land reclamation and farm rehabilitation in four provinces.

This item comes as a timely reminder. Washington has just played host to the annual meeting of the governors of the International Monetary Fund and the World Bank. Chester Bowles, former U.S. ambassador to India, has termed the Bank's aid program to underdeveloped areas "timid and inadequate."

But a start has been made. "Point Four" and World Bank projects are still in the running. They may do more for the fellowship of man than many other international initiatives that get the front page treatment in the press.

UNITED NATIONS

UN ASSEMBLY STARTS SLOW

IN LATE SEPTEMBER the UN General Assembly had an atmosphere of dullness and apathy. The excited huddles of delegates, the rush of gossip, and whispered rumors were completely missing.

The general debate, which precedes the actual work of the committees, is always repetitious and wordy. But this year there was even a shortage of speakers. The speeches lacked the occasional bits of oratory revolving about high commitments which in the past gave them life. Even the address of the United States Secretary of State failed to touch off the usual extremes of enthusiasm and censure.

Why this dreariness? There is no crucial issue of armed conflict, therefore no immediate tension. The Soviet Union, successful in the negotiations at Geneva, and promoting its new policy of improving personal relations, has not exploded in its usual ranting fashion. This alone makes for a relatively quieter atmosphere.

AND, UNTIL the end of September, top diplomats of nine important countries were in London debating ways of rearming Germany. If Anthony Eden and Pierre Mendes-France come to New York this month, the UN situation may change. It is the big names that make news when the problems themselves are not critical.

In other years there has been a Korea, a Palestine, a Pakistan presenting open conflicts. This year, as the Soviet Union repeatedly tells us, there is world-wide peace. In one area of tension—disarmament—it has become increasingly apparent that a solution, which five years ago seemed just around the corner, is far away in the future. Even President Eisenhower's stirring plan for consideration of peaceful uses of atomic energy is being shunted into international conferences mostly outside the UN.

This, together with the unexpected Soviet readiness to discuss the proposal even though their arguments will be no more than the oft-repeated ones of the past, makes the chance of any new or startling developments unlikely.

Problems such as the Greek desire to get Cyprus from Britain are of intense and dramatic importance, but localized and specific in interest. They lack the public appeal of wholesale bloodshed and weapons of mass destruction. It is the difference between progress, which can be taken quietly, and news which calls for hot wires and headlines.

ONE IMPORTANT PROGRAM which got some attention last week was the High Commissioner's report on refugees. About 350,000 in Europe and Asia are still unsettled. Dr. G. J. van Heuven Goedhart is asking for $12 million to be negotiated from governments and private sources which will provide a basis for permanent settlement of those still in camps.

A pilot project was initiated in the Black Forest, the cost of a four-member family house being $800. More such groups would be started, and business and professional people set up for work under the plan, through a revolving fund which means the $12 million would be used again and again. Beneficiaries would pay back the money without interest.

The uncomfortable part of the discussion is that the United States (Congress having cut off the $500,000 promised for the Emergency Refugee Fund) will be unable to give its voice or support to the cause.

—ELLEN-JARDEN NOLDE

EMBARRASSING DOLLAR

ON THE SURFACE of things it would seem that any country whose currency has a premium over the currency of another would be happy over the situation. But the Canadian government is not pleased with the continuing high value of its dollar. One official has called it "a bad thing," another says it is "embarrassing."

The "embarrassing" angle has to be faced by anyone—merchant, hotelman, service station operator—who is offered U.S. money for goods or services. He might like to be a good neighbor to the tourist or visitor, but he can't afford to lose nearly 4 per cent of his margin of profit. (The discount on the American dollar, as this is being written, is slightly over 3 per cent, but the banks charge more than the official rate to protect themselves against a sudden drop.)

THE CANADA SYNOD committee in charge of arrangements for the ULCA convention had to face the same embarrassment. Registration fee and the price of the Sunday excursion to Kitchener-Waterloo were figured in Canadian dollars. It would be a fine gesture, some of the members thought, to accept American money at par. But when it was found that the discount loss might run over $150 (with no provision for it in the budget), the idea was given up in favor of setting up a special booth for facilitating exchange of currencies.

(An interesting internal sidelight is revealed in the complaint of a church treasurer. People have found that the easiest way to get rid of foreign coins, torn bills, or battered dimes is to drop them on the offering plate. They would never think of doing that with American money—until recently. But in at least one congregation the treasurer had to appeal to the members to desist because the church was taking a considerable discount loss every week.)

THE HIGH VALUE on the Canadian dollar results from the operation of the law of supply and demand. There is great demand for Canadian money for investment in Canadian enterprises. The supply of dollars runs short and the price goes up.

The Canadian government has been trying to keep its dollar down. It recently spent $71 million for U.S. dollars in a hopeless effort to reduce the exchange rate. Its chief objections to the high premium are:

1. It reduces import prices by 3 per cent or more, at a time when the government wants to encourage Canadian manufacturers rather than the sale of imported goods.

2. It costs the same 3 per cent to Canadian exporters—like the newsprint makers and the wheat growers—who have most of their prices fixed in terms of U.S. dollars.

3. Where Canadian exporters are bidding competitively against U.S. exporters in overseas markets, they have a 3 per cent price differential against them.

Eventually the free dollar will come to rest. It will reach that point when U.S. investors no longer find it attractive to get into Canada and when U.S. holders of Canadian bonds begin to think of selling for the sake of the profit on the exchange. But that point may not come as quickly as Canada would like, particularly because money seems to be in such easy supply in the U.S.—to Canada's embarrassment.

—NORMAN BERNER

PITTSBURGH PASTOR WENT TO CANADA

By CATHERINE HERZEL

Home missionary 105 years ago traveled 900 miles baptized eight children, received $26 for his troubl

In 1848 the Pittsburgh Synod met in Klocknerville, in northwestern Pennsylvania. The meeting began with the communion service. As was the custom, members of the local congregation took part. But the solicitous eye of the local pastor, Henry Ziegler, noted the absence of one member about whom he was concerned. The missing member was sulking, mostly because Pastor Ziegler had taken no uncertain stand in the matter of temperance. This member ought to be visited immediately, but Pastor Ziegler's duties as host prevented his leaving the meeting.

He thought of his friend, young Pastor William Passavant, from First Church, Pittsburgh. Passavant had a way with people, and would be willing to undertake the errand.

This explains why William Passavant walked out to the end of the village that day. When he came to the house he saw an old man walking barefoot in the garden. Passavant soon discovered the old man was Adam Keffer, an elder in a Lutheran church beyond Toronto. He was barefoot because his feet hurt. They had carried him all the way from beyond Toronto to Klocknerville. He meant to walk on to Westmoreland County, his old home, and appeal to Lutherans there to help him find a minister willing to come to Canada to serve a little church that had been without a pastor for seve teen years.

"You need go no farther," said Pass vant. "The Pittsburgh Synod is meetin right here in this village." Mr. Keff must go to the meeting and present h cause before the ministers.

The synod heard Adam Keffer ar the men's hearts were stirred. But ho could they send a pastor to Canada whe there were not enough for the Pittsburg Synod? In 1849 there were twenty-tw pastors looking after eighty churches, an concerned about the many places in wes ern Pennsylvania which needed churche All the meeting could do was to cor mend the enterprise to the prayers the church.

But the mission committee determin that one of their number should go on tour of exploration in Canada. The ne year, June 1849, Gottleib Bassler set o for Toronto. Letters announcing h coming had miscarried. When Bassl reached Thornhill, late at night, th Keffer house was dark, the family a asleep. A neighbor who was showin Bassler the way knocked loudly on th door. Mrs. Keffer peered out, saw on the outlines of Bassler's figure, but e claimed joyfully, *"Der Pfarrer Komme!"*

Early the next morning the Keffe sent out messages in many directio Although it was the busy harvest seas a large crowd gathered in the church b one o'clock and Bassler preached

---

Mrs. Herzel, well known throughout the ULCA for her writing, is the wife of the Rev. Frank B. Herzel of St. Petersburg, Pa.

em. The rest of the week he spent in aking pastoral visits. He preached at arkham Township on Sunday morning German and in English at the evening rvice. The next Thursday he preached the schoolhouse; on Friday, in Gerin another church. The next Sunhy he held English services in Markm and Vaughn and celebrated the oly Communion. Pastor Bassler sumed up his trip: eight children baptized, ght or nine hundred miles traveled, and 6.68 received from the Canadian urches toward his expenses.

A year passed after Bassler's visit bere a minister could be found to go to ese churches. Then C. F. Diehl was nt. He was followed by other missiony pastors sent by the Pittsburgh Synod ntil, in 1861, the seven pastors on the ld formed the Canada Synod.

Where did these Canadian Lutherans me from? Bassler not only surveyed e present, but took time to learn of e past. He wrote in *The Missionary*, Passavant's magazine, that in 1792 two hundred families emigrated from north Germany to Genessee, New York. A few years later forty of these families went to Markham Township in Canada. They were accompanied by a minister, Liebig, who proved to be unfaithful. In 1818 or 1819 the Rev. Johann Peterson went from Bedford County, Pennsylvania, to Markham and gathered the Lutherans to form a church.

Vaughn Township was settled by families from Pennsylvania, mostly from Somerset County, about 1800. A congregation was organized in 1819, but, like Markham, this new church suffered from lack of ministry. Years passed with only the services of traveling pastors, occasional and uncertain. Perhaps the Lutheran church in these places would have vanished completely had there not been a layman, Adam Keffer, to whom the church mattered so much that he was willing to walk hundreds of miles to find a pastor.

anada's Oldest Lutheran Church Must Move

y WILLIAM R. COLE, JR.

Lutherans settled along the St. Lawrence 170 years ago, but must move when the new seaway is cut through Morrisburg

ALTHOUGH the St. Lawrence Seaway oject is expected to benefit many milons of people, it will necessarily bring idness to some. Among those sorrowful out the construction of the multi-milon dollar power development is the ongregation of St. John's Lutheran hurch at Riverside, near Morrisburg, ntario.

That church, the oldest Protestant church in Upper Canada, has just celebrated its 170th anniversary. It will be a victim of the joint plans of the New York State Power Authority and the Ontario Hydro-Electric Power Commission. In four or five years the land on which it stands—and upon which most of its 175 baptized members live—will be several feet under water. That area stands directly in the path of the huge project.

According to the Rev. Ferdinand L. Howald (pastor of the St. Lawrence parish), the first congregation was organized in 1784 by Lutherans who came to Canada as a result of immigration plans prepared by England's King George III.

Some of the pioneer parishioners, known as United Empire Loyalists, settled in Canada on land given them when they decided to remain true to George III in the American Revolution—not because he was king of England but because he was sovereign of their native German state of Hannover.

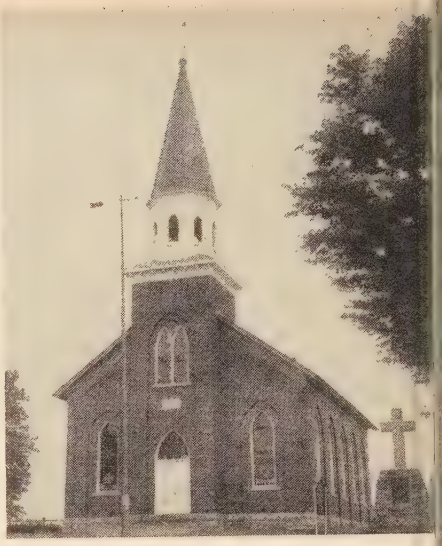
So it was, 170 years ago, that these Lutherans formed the oldest Protestant church in Upper Canada, and the second oldest Protestant congregation in all Canada. The first had been formed in Nova Scotia about 1756.

The church was originally known as the Dutch Lutheran. Later it became St. George's. Within a few years, the present name was adopted.

Twenty years ago, when the congregation observed its sesqui-centennial, a stone monument was erected on the front lawn in honor of the early Lutheran pastors. The inscription is headed: "That ye might tell it to generations following." The rest recites some of the story of the church's founding.

The first pastor was the Rev. Samuel Schwerdfeger. He dedicated the original building and served the church until 1801, when he died.

His son-in-law, the Rev. Mr. Meyer (first name unknown), served after Mr. Schwerdfeger's death. Shortly after this, according to the Rev. Mr. Howald, a "stormy" period arose with the Church of England during which some of the original congregation left the Lutheran fold. During this "storm" many of the records of the original history of St. John's were lost.



Soon to Be Under Water

Historic St. John's Church at Morrisbu

For years there was turmoil betwee the two groups, but the Rev. Herma Hayunga came and gathered the remai ing Lutherans into a firm group. He d pioneer pastoral work for the entire ar for 46 years.

During the period of unrest betwee the Lutheran Church and the Church England, the latter took over the origin church building. However, in 1854, t Lutherans erected the present building a site an eighth of a mile away from t original building. The building is know locally as "the church with the swa because of the swan weathervane tak from the first building and erected at the steeple of the present structure.

There is a well-kept cemetery at t rear of the church, with graves datin back almost two centuries. It is su rounded by a memorial fence erected 1895. Behind the church there is st standing the shelters where early worshi ers hitched their horses during service Neighbors use it for storage, and t

ntique-minded might be interested in the d horse-drawn cutter with wooden run-ers still stored in the shed.

Moving of the church building from e path of the forthcoming "flood" has ot been discussed with the power project ficials, Mr. Howard says. However, the ngregation is disturbed and wonders hether some way could be had to save it. "They know that if moving the build-g is really required for progress," Mr. owald says, "they are ready to adjust, ith the hope that proper compensation ill be made. This factor is most dis-rbing, as no values have been given." The pastor favors moving the church a location "most convenient to our ongregation, as many will also have to e moved from their homes and no plans have been given as to where they will go. Many may move elsewhere. It can be readily understood that there is confusion in our church work now. It has been proposed that the cemetery may be 'sealed' in order to preserve it."

In spite of the uncertainty, the members are making necessary repairs to the buildings and are now painting them. An air of impending doom was not indicated during a recent visit to St. John's. To the contrary!

At the side of the church is a building used for many years as a parsonage, until the pastor moved to Morrisburg. It is now the parish hall. On its door a cardboard placard discreetly advertised a berry festival and ice cream social for later the same day.

Fruit in Church

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are rosy and mellow. Others are green and sour. There is an occasional magnificent specimen, suitable for exhibition at the county fair. But along with it one finds many that are misshapen and wormy.

No matter what his purpose in listening to a sermon, each member of a congregation represents a challenge to the preacher. There is always the possibility that one who came to scoff or preen may remain to pray. But neither the successes nor the failures in preaching are to be attributed to the speaker alone. One listener seeking an answer to a problem can raise the level of the preaching situation; a few completely dominated by ignoble purposes can pull so many feathers from the wing of the preacher that he finds it all but impossible to soar.

—Webb B. Garrison in *The Preacher and His Audience* (Revell)

Brotherhood Sets New Goals

By RICHARD T. SUTCLIFFE

Atlanta convention makes plans to double membership, increas budget, appoint field secretary and aid evangelism prograr

THE BROTHERHOOD of the United Lutheran Church gave an emphatic "no" to a suggestion by the ULCA's Commission on Organizational Structure that headquarters be moved from Bethlehem, Pennsylvania, to New York City.

In action spearheaded by the delegations from the Central Pennsylvania Synod and the Ministerium of Pennsylvania, the delegates to the biennial convention held Sept. 24-25 in Atlanta, Georgia, adopted a motion which said "the interests of the ULCA Brotherhood would be best served by retaining national offices in Bethlehem."

The convention added a postscript by directing that the vote (almost unanimous) be reported to the officers of the United Lutheran Church in America and that all delegates to the Atlanta Brotherhood convention who were also serving as ULCA delegates in Toronto (about 25) keep the vote in mind when balloting in Canada.

THE MATTER EVOKED considerable floor debate, but only as to the course of action, not to the principle. Delegates led by New York Synod layman Hans Treuenfels insisted from the start on a negative vote on the proposed move to New York City. Arguments included: "the location of national headquarters would require higher salaries on the part of office personnel" and "the development of the Brotherhood is not in the direction of New York City."

Argument opposing the negative vote was advanced by delegates led by the Rev. Lester Utz, a member of the Broth erhood executive committee. Delegate on this side wanted the entire matter t be handled "within the Brotherhood ex ecutive committee." There was no in dication from either side that seriou consideration was being given to suppo of the Commission's proposal.

Spirited discussion also greeted a pro posal advanced by the organization's ex ecutive committee calling for an increas of the annual membership dues from $ to $2. Earl Freese, Rochester, N. Y layman, led the debate against the pro posal. He maintained that if the Ne York Synod hoped to be successful i aligning independent laymen's groups i the Brotherhood ranks, increasing th membership dues would be one way o scuttling hope. An almost unanimou vote against raising the dues was pro tested by Judge Lawrence Speckman, o Louisville, Ky., who "observed" th "only the opposition was heard here o the floor."

THE CONVENTION gave solid suppo to high goals for increased membersh (reported by Executive Secretary Ear W. Bader as being slightly in excess o 29,000). One action calling for a go of "100,000 members by 1960," was ap proved unanimously; it apparently supe ceded previous action to "Double th Score in '54."

Later in the sessions, floor discussio encouraged advancing the 1960 goal 1956, but a motion to that effect faile to pass. In the waning moments of th

EW HANDBOOK. Earle W. Bader (right), ecutive secretary of the ULCA Brother- ood, proudly shows Leonard Ashford, iladelphia layman, new Brotherhood andbook. Publication date coincides with 0th anniversary of Mr. Bader's tenure of cretaryship. (ULCA-PRT Photo)

usiness sessions, Brotherhood President lerwyn C. Fuss, of Taneytown, Md., lled the delegates' attention to "a mat- r that has been on my heart." His pro- osal that the Brotherhood seek to "re- aim 10,000 lapsed members for the urch" was approved immediately, and as referred to the executive committee r implementation.

During early stages of the sessions, nsiderable interest was aroused for a exas convention of the Brotherhood. exas Laymen M. R. Henniger and Ker- it Voelkel, both of Austin, generated nsiderable feeling for favorable action n their invitation to visit the Lone Star ate in 1956. By the time the matter got the floor, however, three additional vitations had been issued—Louisville, Ky.; Kitchener-Waterloo, Ontario; and Philadelphia. The presiding officer called first for a vote on whether or not the delegates wished to select the Canadian twin cities as the locale of the next convention. When the vote resulted in a favorable majority, no ballot on the other cities was taken.

BUDGETWISE, THE DELEGATES approved a biennial goal of $64,000. Included was an annual appropriation of $8,500 for "a field secretary and expenses." A motion from the floor directed that the president appoint a committee that would include three members of the executive committee and two synodical presidents to bring in recommendations on "qualifications for the best man available."

Preceding the budget discussion, delegates led by Georgia-Alabama Synod's past President Jack Oetgen had proposed that "the sum of $10,000 be set aside from Laymen's Sunday offerings, to be turned over to the ULCA Board of Social Missions for evangelistic work." The motion failed when Executive Secretary Bader called the convention's attention to the fact that "we've never raised over $1,100 in such offerings, so I can't see how we can hope for $10,000. It would knock our budget for a loop!"

Southern delegates who had given strong support in the direction of the evangelism emphasis were encouraged, one spokesman reported, by the adoption of the large budget. Although the $64,000 figure had been originally based on a $2 annual membership fee, it was retained despite the earlier action keeping the dues at $1 a year in the hopes that the membership drive for 100,000 would bring in the necessary extra revenue.

SPEAKERS AT THE convention, held in the Church of the Redeemer, included

Dr. Wynne C. Boliek of Greenville, South Carolina; Dr. Raymond D. Wood, of Savannah, Georgia; and Dr. Walter Freed, of Washington, D. C., who served as convention chaplain.

Dr. Wood called on laymen to "release your power" and "harness it for service in God's kingdom." He called attention to nature's awakening each spring, turning frozen streams (power imprisoned) into torrents of power (power released) that would be harnessed by turbine generators (harnessed for service) to supply the world with power. He drew a parallel between this fact and the power available in harnessed laymen.

Dr. Boliek, who delivered the communion meditation, urged his listeners to be "Good soldiers." Have "faith in your cause," he declared, "obey your Commander, and be willing to serve him."

Other convention highlights included a Boy Scout ceremonial led by Dr George Eichler, chairman of the ULCA' Boy Scout committee. Speaker was Dr Albert E. Iverson, New York City, di rector of Protestant Relationships for th Boy Scouts of America.

In the elections, President Fuss wa re-elected to a second two-year term Other officers include: B. T. Bodie, Co lumbia, S. C., first vice president; Davi Blomstrom, Atlanta, Ga., second vic president; Aubrey Mauney, Kings Moun tain, N. C., third vice president; Eugen Kelchner, Merchantville, N. J., secretary William Shetlock, Coplay, Pa., treasurer

Elected to the Executive Committe were E. A. Anderson, Washington, Ill. G. Dewey Arndt, Raleigh, N. C.; Dr Phares G. Beer, Allentown, Pa.; an M. R. Henniger, Austin, Tex.

THE CHURCH MUST HALLOW the name of God by training in the school of revelation Christian thinkers, writers, artists, workmen, businessmen, in whom and through whom truth, purity, justice, and love may appear as holy realities . . .

—MARC BOEGNER in *The Prayer of the Universal Church* (Abingdon)

THE MOST THRILLING and challenging reality for us as Christians centers in the fact that in the most critical hour of all history we have a part to play in the most numerous and creative community that has ever existed on earth. The growth of all civilizations has always sprung from the dynamic action of creative minorities. And the church is the one universally present minority in the world that holds the seed of infinite creative growth.

—BASIL MATTHEWS in *Forward Through the Ages* (Friendship)

EUROPE NOW

By CARL J. SCHINDLER

Good will toward Americans is still evident. Living standards are improving. Most of all, Europeans want peace

WEATHER EXPERTS studied their charts nd concluded that the summer of 1954 id been the coldest and rainiest Europe id experienced since 1888. It takes ore than a daily downpour, however, discourage the average American tour- who has gone to see the Old World. Traveler-wise Europeans can always ot an American. It is not only his cent and the style of his shoes which entify him beyond any doubt, but the ay he carries his camera slung over s shoulders, consults his guidebook, id makes himself at home wherever he es.

Americans like to visit as many coun- ies as time and the amount of their avelers' checks will permit. From ergen to Capri they trudge stoically rough innumerable castles, museums, id churches and note carefully what e guide tells them. They wait in line the nearest store to buy postcards, ash ays, and paperweights to prove to the lks at home that they have been here."

EUROPEANS NOT ONLY CAN spot an merican but they like him. Cynics say, course, they like him for the dollars spends abroad, but that is by no eans a fair statement. Europeans have ot forgotten what the United States has ne to speed the recovery of Europe. Many a European feels like the storekeeper in a little town in Germany who said to us, "I don't know what would have become of me and my family if it had not been for the food and clothing we received from America."

The bread that Americans had cast upon the water comes back to the tourist in countless little evidences of kindness and assistance. I asked a Hollander for directions to a museum. The man immediately offered to accompany me for several blocks and waved every expression of gratitude aside with one explanation: "I was a liaison officer with the American navy during the war. Americans always did nice things for me. This is just one way of showing a little appreciation."

An elderly Dutch lady traveled on the bus with me. She could not speak a word of English. After she had given some candy to her granddaughter she passed the bag to me and invited me by gestures to help myself.

When the hotels in Copenhagen were unable to accommodate additional guests, families opened their homes to tourists. While they could undoubtedly use the additional income, they did it primarily to show hospitality to visiting Americans and establish some personal relationship with visitors from across the sea. Europeans always like to talk with Americans. This land with its fabulous wealth, its wide expanse, but also its informality and boundless optimism, always fascinates them.

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e Rev. Mr. Schindler, pastor of St. Paul's urch, Wilkes-Barre, Pa., is a native ropean, and has revisited the Continent veral times since World War II.

A TOURIST'S IMPRESSIONS reflect, of course, the individual's own temperament. Some people we met appeared to be chiefly interested in the quality of the food and the kind of hotels they had encountered. Others never ventured beyond the itinerary that Thomas Cook or the American Express Company mapped out for them. The real joy of discovering Europe belongs to those who strike out for themselves, do not try to cover too much ground, and listen with a sympathetic ear to what Europeans have to tell them.

The tourist who goes to Europe to find "quaintness" will not be disappointed. Hollanders still wear wooden shoes occasionally, and in some of the finest restaurants of Copenhagen one can see ladies smoking fat cigars. The European bride rides to church in a horse-drawn carriage, complete with liveried coachman and footman, and the German farmer dons a high silk hat and Prince Albert coat when he goes to a funeral. Bicycles are the common means of transportation. Businessmen and secretaries cycle to work in the morning. Doctors and visiting nurses make their rounds on bicycles. And when mother goes marketing or visiting, Junior sits behind her in a little wire basket and holds on to her skirt.

Inns still bear poetic names that have been handed down from generation to generation. "The Three Lions," "The Golden Apple," "The Ox," "The Eagle," "The Crown" are popular in southern Germany. I even noticed the sign "To the Good Heart" over the door of a drugstore in Switzerland. The narrow cobblestone streets, the low houses with their green shutters and potted plants in the windows, look so much like a stage setting that the visitor must constantly keep in mind that this is real, that people with problems as real and urgent as ours liv in these houses, work in these shops, an worship in these churches which are fc the visitor just "points of interest."

MANY PROBLEMS, particularly in Ger many, are directly related to the wa The first impression of the tourist amazement at the tremendous economi progress that has been made in wester Germany. People are well dressec Stores are filled with excellent merchar dise. Railroad stations, severely damage during the war, have been repaired an some extra-fare trains are made up c extremely luxurious coaches.

There are still many bombed-ou houses but the great mass of debris whic littered the streets a few years ago ha been removed. A housing shortage sti exists, but it is being relieved by th erection of modern, well-designed, a tractive apartment houses. The fact tha in a city like Hannover 25 large office and department-store buildings are goin up at the same time indicates that Ge many has regained a large measure c economic well-being. This business boor is incidentally one of the staunchest ba riers against the Communist propagand which is constantly poured out over th East German radio.

While this prosperity is by no mean artificial or illusory, it does not represer the total picture of German life. Enoug people participate in it to give it stabilit but many others do not earn enough t buy the available consumer goods. N one of the professional men whose hom I visited felt that he could afford a r frigerator, though they are on display many store windows. Automobiles a still a luxury for all but a few German and most cars are so small and light th an American is always afraid that the will upset, particularly on the cobbl

tones with which many German roads are paved. Clothing is good and attractive but expensive, even by American standards. It seems like a vicious circle: not enough people can afford to buy goods to warrant mass production, and the correspondingly small output of the factories keeps prices too high for most consumers.

GERMANY, OF COURSE, has not escaped from its painful situation of being cut apart into a democratic western and a Communist eastern sector. The frontier between these two parts of the country is more heavily guarded and more difficult to pass than any frontier between sovereign nations.

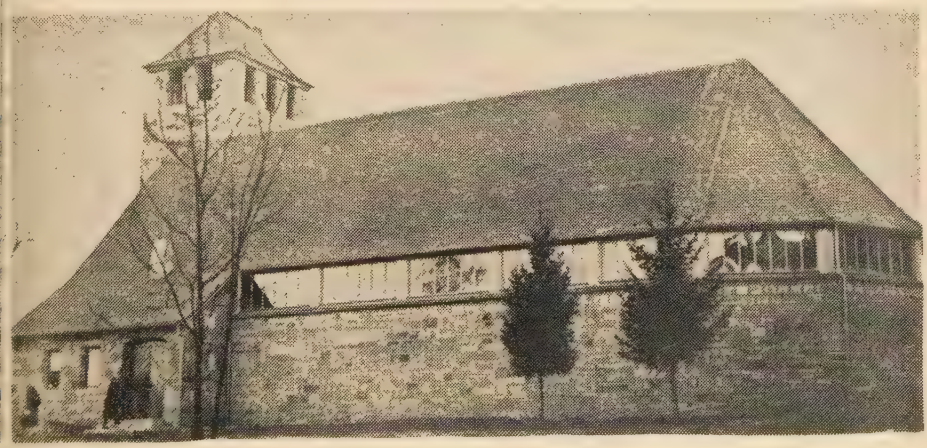
A citizen of West Germany who wants to travel into East Germany must either produce an invitation by a resident of East Germany or prove that he has legitimate business interests in the Soviet zone. He must furthermore be politically acceptable to the East German "People's Police." Only after he has met all these conditions is a visitor's permit granted.

Two sets of currency and postage stamps are used in the two Germanys. The value of the East mark is so low that a large sign in the railroad station in Hamburg advises visitors from the East Zone how they can obtain free food and lodging in the West. Because East Germans constantly seek refuge in the West, the population of western Germany has increased from 45 million to 60 million. Western Germany is highly industrialized and needs skilled mechanics. Many refugees are farmers and cannot therefore readily find employment in industrial plants.

PARTICULARLY SAD is the fate of those displaced persons who fled to West Germany in the last days of the war when the Russian armies pushed into the eastern provinces of the Reich. After the defeat of the Third Reich, the new government made abandoned army barracks available to refugees. What was meant to be a temporary situation has for many become a permanent arrangement.

We saw one of these barracks on the outskirts of Flensburg near the Danish border. The living quarters were low wooden huts with long corridors. Every family occupies one or two rooms.

Nothing has been done to change the appearance of the settlement from a



FIRST "RUBBLE CHURCH" IN POSTWAR GERMANY
Built at Pforzheim, it showed way for other projects

REBUILT BUSINESS STREET IN HANNOVER
Modern stores replace the quaint structures of the past

former army post to a civilian community. Even the barbed wire fence and the post entrance with the sentry box are still there. Most of the inhabitants were unemployed and felt that they were not wanted by the residents of the town. It is true that the old established population resents the presence of the refugees because they are a burden on the local taxpayers. Rightly or wrongly it is claimed that the people in the camps make no effort to re-establish themselves and that the camps are breeding places for crime.

In the meantime children are born in the camps. Young people grow into maturity. No real contact is established with the community to which they technically and geographically belong. They are truly people without a country. In this camp the inhabitants do not even attend the church services in the local churches. Nobody stops them from going to church or leaving the camp any time they wish. Actually the sentry might still be standing in his box for all the contact the inhabitants have with the outside world. On Sunday morning pastor comes from the city and conduct a service in the bare little assembly hal Hope is gradually disappearing from th hearts of these people, and quiet resigna tion or bitter resentment are taking it place.

RESPONSIBILITY of the church in nation which has undergone such enor mous changes as Germany is staggering Many church buildings had been severel damaged or were completely destroyed The restoration of these historic shrine requires, of course, far greater skill, artis tic judgment, and financial outlay tha the erection of modern apartments o offices. For that reason many of th great cathedrals in Germany and othe war-torn countries are still only partl usable.

Lutheran World Action and Luthera World Relief in co-operation with th Evangelisches Hilfswerk could to som extent relieve material want and furnis food and clothing to the most needy There remains, however, the task of over

oming the indifference and hostility to-
ards the gospel which many years of
ocialist and national-socialist propa-
anda engendered.

Church attendance is lower than in
he United States, in some rural sections
f Germany alarmingly low. Many new
ethods are being tried to bring the
hristian message to those who will not
ear it in the churches. The great
Kirchentag are intended to stir the
asses, the discussions at the meetings
f the *Evangelische Akademieen* are
lanned for the thoughtful. Youth camps
nd youth programs are set up for the
een-agers.

THE OLD ESTABLISHED Inner Missions
nstitutions continue to deal with spiritual
nd material need. The Stephans Stift
n Hannover was one institution we vis-
ted. Hundreds of children from broken
omes, children without any homes, de-
inquent children are received and trained
ere. Homes for apprentices are main-
ained and shops conducted in which
children can learn a trade.

We saw the hospital for the mentally ill which is conducted at Kropp in Schleswig Holstein under church auspices. The visitor senses everywhere the ardent desire of the people in charge of these institutions to be good Samaritans, to go out to bind up wounds and preach the Word. The visitor also realizes that all of them operate on inadequate budgets and that this lack affects the work they do.

Europeans are, on the whole, not discouraged. They know that the road ahead is beset with difficulties but they feel that these difficulties can be overcome, provided a new war does not occur. Fear of another outbreak of hostilities is dominant in Europe. Every European who has lived there in the last 15 years has known hunger, cold, bombing attacks, terror, and foreign occupation. The will to preserve the peace, the prayer that God will grant peace, is the one universal, ardent wish of every citizen of the Old World.

CHRISTIANITY CANNOT FULFILL its world mission in a world devastated by war every twenty-five years. In the final analysis there are but two methods of dealing with evil organized on a world scale: the method of war and the method of missions. The church cannot remain faithful to its commission and refuse to face the issue. Yet should the world church, dominated by inherited Western conceptions of narrow national loyalties, be unfaithful to its Lord's command, and as a result permit civilization to be hurled to ruin and chaos, then the work of reconciliation will be taken up by the younger churches of the East and Africa. Should the proud white race, drunk with power, destroy itself, there will be among the darker peoples of the world the leadership and vision to reconstitute Christianity in a newer and more vital form than either Roman Catholicism or Protestantism, and carry on from there!

—WILLIS LAMOTT in *Revolution in Missions* (Macmillan)

Can Christians Be Specific?

By STEWART W. HERMAN

Tough international problems were piled up at the World Council assembly, but Christians hesitated to give the answers

IS IT OUR CHRISTIAN DUTY to crusade for the liberation of the Baltic States? Is it a specifically Christian responsibility to make room in the world for Japan's surplus population?

Should Dr. Joseph Hromadka be recognized as the authentic voice of Czechoslovakia's Protestants? Ought Cyprus to be joined to Greece or remain a bastion of the British empire in the Eastern Mediterranean? Biggest question of all: Should a convention of world Christians be expected to solve political problems?

Sometimes it seemed at the Evanston assembly of the World Council of Churches as though the whole agenda of the United Nations would be unloaded in the lap of the World Council. Not just "big" problems such as use of the hydrogen bomb, reunification of Germany, reconstruction of Korea, preservation of peace in Southeast Asia, and so on, but also tricky questions such as that one about Cyprus.

These political and economic questions did not appear openly on the WCC program, but delegates brought them along to Evanston and saw to it that they were not forgotten. To many people "Christ—the Hope of the World" bore particular reference to a particular problem in a particular place. Each delegate's mail at Evanston was full of special appeals, and many of them were thought-provoking.

TAKE THE ONE SENT by the exiled leaders of the Protestant and Orthodox churches of the Baltic States, subtitled "Out of the depths I cry to Thee, O Lord! Lord, hear my voice!" Peaceful co existence with the USSR cannot be discussed glibly, after you have been reminded again of the brutal annexation of Estonia, Latvia, and Lithuania. Certainly these independent peoples did not desire or merit the fate that befell them. No one can believe that the Balts have benefited by their Soviet captivity, or that they are free today to worship as they wish.

Where does that leave the conscientious Christian? Church leaders in exile plead for the liberation of their unhappy homelands. At present the only apparent means of liberation is war with the Soviet world. This the Christian must try to avoid. Most Christians today believe that modern war merely multiplies problems. It solves nothing. Does co-existence mean that while we deal severely with kidnapers of individuals in our own country we must watch kidnapers of nations go free?

Most Christians will never accept co existence with Russia on this basis. Unrealistic though it may sometimes seem, the general attitude of the delegates of the Evanston Assembly nevertheless favored "peaceful change." This was co existence plus a determined effort to parry communism's every thrust and a continuing endeavor to transform its very nature. It was clearly realized by many that ultimate peace implies some change not only in the East but also in the West.

THE CHRISTIANITY of the West is strongly flavored with narrow national

sm. The Estonian Lutheran Church "in xile" sent to the Evanston delegates its wn plea for the liberation of the home- and, clearly implying that it regarded tself as a champion of the cause. By ontinuing to cultivate the Estonian lan- uage, the church would not only pre- erve a precious spiritual heritage but trengthen the national will to survive as a ation! The statement declared that these xiles are not immigrants in search of new omes but temporary refugees waiting or the chance to return home.

This frank attitude raises serious ques- ions regarding the political function of he church, quite aside from the fact that he DPs who fled to Sweden or Germany s "refugees" were very definitely re- eived into the United States, for ex- mple, as "immigrants." They were un- er no compulsion to come to America gainst their will, nor to stay here. How ar can a church serve the national cause f any state without ceasing to be a hurch?

The same problem appeared during a iscussion of religious unity and the de- irability of having one "national" church n a country instead of many divided ects. One nation-wide Protestant church ounds idyllic, doesn't it? A South Afri- an immediately pointed out that this is xactly what his government would like o see in order to put the church under ressure to be "patriotic" in its response o all public questions, such as Apartheid f course. Formation or preservation of ational churches is not the answer to hristendom's international problems.

PROFESSOR HROMADKA pointed out on ne occasion that he regards himself not s the representative of his homeland but f the Christian church. But the Chicago roup of the "Czechoslovak Foreign In- titute in Exile"—in addition to picketing Hromadka's addresses—sent to all Evans-

JAPAN NEEDS MORE ROOM
Toyohiko Kagawa asks help

ton delegates copies of a two-page letter addressed to the Prague professor.

They asserted that their silent countrymen at home might risk their lives by criticizing the very man who pretended to speak for them. They pointed out that he freely condemns the "decadent" West but never censures the Communists for denying God. They made it clear that his incomprehensible conduct as a Christian leader in a Communist state required more satisfactory explanation.

My own impression, incidentally, is that the delegates from both Czechoslovakia and Hungary were less "political" and more "spiritual" than they had been six years ago in Amsterdam. Perhaps the nature of this difference lay as much in the spiritual growth of the ecumenical movement as in the change of attitude shown by the satellite states in the last two years.

Both factors probably contributed to a more sympathetic approach from both sides. It might also be said. strange

though it may sound at first, that in coming to Midwest America this Assembly was further removed from the immediate storm centers of international affairs than any ecumenical meeting has ever been.

THE CASE FOR CYPRUS cropped up at regular intervals, but chiefly in the form of a coldly factual printed statement which briefly recapitulated the history of that little Mediterranean island since 1400 B.C. when it was first colonized by Greeks. Not since Alexander the Great has it been under Greek rule, although 80 per cent of the inhabitants are Greek and belong to the Orthodox Church. Britain entered the picture in 1878 as Turkey's power waned, and annexation occurred in 1914 but was not recognized by Turkey until 1923. For many years there has been agitation for union of Cyprus with Greece. Now the issue has come to a head again, as Britain withdraws from Suez in the expectation of strengthening her position on Cyprus, and the Greek Orthodox Church is a strong champion of "liberation."

Considerations of "western defense" insinuate themselves into any attempt to look at this problem from a "Christian" viewpoint. The loss of British control over the Suez Canal probably makes the majority of Americans distinctly uneasy, almost as though the Panama Canal were to fall completely and solely under the control of the Republic of Panama.

THE CHIEF REASON for this uneasiness is, of course, Soviet Russia. When the whole world stands in jeopardy, do not larger considerations of security override the longing of a few thousand people for political independence? From this position it is only a short step to complete justification of colonialism which has already alienated millions of subject peoples from white domination.

OVERLORDS ARE NEVER LOVED, ev
when motivated by good intentio
Much of the white world is closed to t
colored races. Color bars are not at ro
of the Cypriot problem, but what abo
the other island, Japan? Japanese Chr
tians come to Evanston with an appe
to find some answer to the question
overpopulation. Despite a big drop
the birthrate there has been an increa
of 16 million in nine postwar years in
area already bursting with people. Ov
6 million repatriated Japanese have be
crowded into the home islands and li
there in circumstances of great econom
distress.

Protestants are not very sympathetic
ward Italy's surplus population, largely b
cause the Roman Catholic Church see
to have done nothing but encourage
high birthrate. While the Japanese situ
tion can hardly be compared at all poi
with Italy's, the plea of Japanese leade
to Christian countries to help find ne
homes for Japanese immigrants puts t
Protestant American on the spot.

WHEN YOU START to discuss interna
tional affairs "from a Christian vie
point"—as we like to say—it frequen
happens that concrete examples becom
highly embarrassing. At Evanston it w
comforting to reassure each other w
the thought that no specific questio
could possibly be solved in 17 days ev
if the Assembly were competent to
so, which "of course" it wasn't. Cons
quently some general resolutions we
adopted which steered clear of nami
names but tried to lay down some ba
principles.

That this happened is by no means
indication that Evanston failed. It mere
means individual Christians cannot g
away from the specific problems of th
troubled world by passing them up to
world congress for decision.

THE LADY AND THE HUNDRED DOLLAR COAT

By DOROTHY M. BOETTCHER

It looked attractive in the store window, but when she put it on something else seemed more beautiful

THE LITTLE OLD LADY stood in front of he big department store window. Deep n thought, she kept her eyes fixed on the igure in the window, wrapped in a beauiful winter coat. Her frail-looking hands lutched an old-fashioned purse and her ody shivered in the early fall air. A last of wind whirled paper and dust round her feet, but she did not notice it. She was absorbed in the window display.

"What a beautiful coat," she thought. I am sure it is warm and the price isn't ad, considering that it would last me a ong, long time."

She faltered a moment and the back f her hand moved quickly toward her yes. "My darling Jean, if you were still vith me, I know you would buy me the oat—maybe as a birthday present. You vould want your little Mom to be warm nd happy."

"One hundred dollars . . . it isn't too nuch, really. I guess I could go in and ook at it. Just look at it and touch the oft fur."

SHE WALKED to the entrance and aused, a little short of breath. Just beore pushing through the revolving door, er foot stepped on something. She bent own and picked up a small grey-colored oney purse. "Why, this looks just like ine," she thought. Anxiously she earched her half-open handbag. But oh, hank heaven, there was the purse with he small amount of her monthly pension till in it.

With a sigh of relief, she tucked hers away and opened the one she found—and gasped in amazement.

A hundred-dollar bill, neatly folded, nestled between the soft leather—and she felt a strange sensation taking over her mind and body.

"THE COAT LOOKS wonderful on you, madam," the salesgirl said, adjusting its buttons in front of the large mirror. She glanced back at the reflection of her customer who looked small and happy, turning around over and over again to get the full benefit of her appearance in the beautiful garment.

"It just came in with a new shipment last night," the girl went on, "and this is the only one in your size—" but the little lady cut her off.

"I'll take it," she said, and tilted her head so that the fur collar touched her cheek.

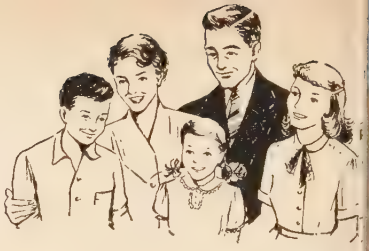
Spotting a new customer, the girl, with a short "Excuse me, please, madam" went off to greet her. When she returned, she found the beautiful coat lying over a chair and the little old lady nowhere in sight.

"Sally," she called to the girl at the dress department, "did you see the lady I was talking to?"

"The old one with the shabby coat?" Sally called back.

"Yeah, that's her. I thought she was buying the coat."

"Oh, forget it, honey," Sally said, "she asked me for the Lost and Found Department. I think she's kinda confused!"



MY OWN IDEA?

"PRETTY NICE—all this." Dan leaned back from the breakfast table as far as he could tilt without danger to life and limb, stretching and waving a lazy arm to indicate the room where we sat. "When I think of that old shed, and then look at this nice modern dining space and realize I actually did most of it with my own two hands, I feel pretty good."

"It has certainly made things a lot pleasanter. And that picture window is wonderful for keeping tabs on the youngsters."

"THERE GOES Pete and his gang around the corner of the garage now. And there goes Susie after them. Doesn't she ever get tired of trailing along like the fumes from the exhaust pipe?"

"You'd think she would, wouldn't you? For a while Karen was full of this idea of their being girls together and putting Pete in his place, but it didn't last and Susie's out in the cold again. She's back to trailing Pete and the boys."

"I suppose when they've had enough of her society they send her off too."

"So long as they're playing Wild West, she's safe. They always need a beautiful lady to fight for and she's very obliging about letting them tie her to a tree and that sort of thing. Sometimes I feel sorry for her. Other times I figure she's doing what she wants. If she didn't like it, she'd find some friends of her own to play with."

"Aren't many youngsters just her age in this block. Makes it a little hard."

"Oh, I've offered to use the car to take her over to Donna's. Or she can brin her friends home from school and I'll se that they get home before supper, but sh seems quite happy this way, most o the time."

"Is that healthy? Shouldn't she b more, well, more aggressive in her play ing? Seems to me from what that speake was telling us the other night that the ought to be working out their hostilitie or something rough. This being the vic tim all the time might mean somethin pretty awful to a psychologist." H laughed, but he wasn't altogether jokin

AT THAT MOMENT there was a burs of ratatat-tats mingled with cries o "Gotcha! Gotcha!" from the direction o the garage. "At least we don't need t worry about Pete in that respect!" pointed out.

"To think that when Columbus di covered America he didn't even know h was discovering the future home of th cowboy, the ranger, and the cattle thief

"Lot of things he didn't know he wa discovering. Wouldn't he be surprised he walked in now!"

"LOOKS LIKE a lot of us would be su prised to know what America is reall like, to go by that article in *Time* a coup of weeks ago!"

"Oh, you mean that sociologist wh was on the front cover? I started to rea it and then the bell on the oven rang an my apple pie was done and I never di get back to it. It looked long, anyhow

"Interesting, though. Says American

e still picturing themselves as strong
ople who think for themselves, when
ally we are more and more tending to
t other people do our thinking for us.
ertain amount of truth to that, too."

"I wish sometimes someone would do
ine for me. Now there's a little matter
what to have for dinner tonight. Any
eas?"

"Plenty. And all inner-directed. That's
hat he calls the people who have ideas
their own."

"Then I'll bet your ideas about food
e no such thing. You get yours in a
raight line right from your father."

"Outsmarted myself that time, all right.
ut it was a good pun while it lasted."
e reached for the newspaper. "And
nce you know what I like as well as I
o myself, see that you remember who
head of this house when you go to do
e marketing."

"When who goes to do the marketing?
thought one advantage in having a hus-
nd who has special holidays was that
could help to do the marketing and
ally see where his money goes."

SUDDENLY the shrieks from the chil-
en became terrifyingly lifelike. I
mped to my feet. "This is carrying
ings just too far! It's really getting on
y nerves. I can't see any slaughter out
ere, but I keep expecting it every min-
e. Why don't you take Pete to the store
ith you?"

"I've got a better idea. Why don't we
ake it a family party? We can all go."

Remembering how far out of line he'd
rown the budget the last time, I agreed
ith good grace. "See if you can disen-
ngle ours from the rest of those ban-
ees while I put on some fresh country
r."

Upstairs I changed my clothes quickly.
aybe it's silly to hate being seen on
ain Street in a costume that would be perfectly acceptable at home or in your own yard, but I'd rather take the time to change and feel respectable. Now was that my own idea or just trying to conform, I wondered, as I rummaged in my closet.

WE GOT into the same sort of discussion at our "Faith and Life" meeting the other night on the subject of the liturgy. Mrs. McIvor touched it off by saying that her husband was beginning to "get used to" the liturgy. Pastor Ittel made a great point of saying that we don't "get used to it." We understand and appreciate it. We participate but we don't get used to it as you get used to a sound or an odor so that you no longer hear it or smell it. He said it's more a matter of just becoming familiar with it, and recognizing its familiarity each time.

I'm sure he was right but it would spoil things for me if I kept thinking about the service and what part we were singing or saying now. I just feel inside that this is the right way to worship God, pretty much the way I feel this is the right way to dress for going to the store. I don't reason it all out any more than I reason out, "Here is one of my children whom I love. In our civilization a kiss is a sign of affection. The child's cheek is softly curved. I will place my kiss there." I don't even think. I just kiss.

After all, it's pretty hard to figure out ideas, I guess—I mean, as to whether they're really yours or someone else's. I suspect a lot of people give themselves credit for original thinking, when, without knowing it, they're only borrowing from others.

Running a comb through my hair, I gave a satisfied look at the mirror. Now I could face the public. I hurried downstairs just as Pete called from the kitchen, "Hurry up, Mother! Dad's taking us all for some soda!"

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

WAS PRODUCTION of the RSV worth the trouble? Two articles will say yes: this week, yes for educational purposes; next week, yes for use in worship.

Eighty-two men, with countless others helping in one way or another, worked for more than twenty years to produce the Revised Standard Version. There were thirty-two members of the American Standard Bible Committee, with an Advisory Board of fifty. These started working in 1937. Others had been planning since 1930. Now, even since the publication in 1952, a significant number of men are busy with next steps to be undertaken so that the version will render still greater service with increased satisfaction.

The major work was done, of course, by the revision committee. There is not enough space to describe its work fully. The New Testament Section convened thirty-one times, in meetings covering 145 days, usually in morning, afternoon, and evening sessions averaging three hours each. Much additional work was done by correspondence and in meetings of smaller groups. The work of the Old Testament Section was, naturally, more extensive still.

IT WAS VERY much worthwhile.

The RSV is better for educational purposes—learning and teaching in personal or group study of all types. Many reasons have been cited in this series. Special mention can be made of such matters as punctuation, printing of poetry as poetry, and paragraphing. The presen day language of it is even more significa and, most important of all, the langua is more compelling. Still further, the is more accurate translation which mak additional advantages available.

The educator's way of summarizi the matter is to say that the RSV releas the Bible's teaching values—to becor learning values—more readily and e fectively than the King James Versi does. More simply, a high school g said, "Before this I didn't like to re the Bible because I couldn't understa what I was reading."

Now, as one small example, childr will not have to puzzle over the ver about "suffer the little children" a teachers will not have to struggle to e plain it.

(King James Version)

And they brought young children to hi that he should touch them: and his disciple rebuked those that brought them.

But when Jesus saw it, he was much d pleased, and said unto them, Suffer t little children to come unto me, and forbi them not: for of such is the kingdom of Go

Verily I say unto you, Whosoever sh not receive the kingdom of God as a litt child, he shall not enter therein.

And he took them up in his arms, put h hands upon them, and blessed them.

(Revised Standard Version)

And they were bringing children to hi that he might touch them; and the disciple rebuked them. But when Jesus saw it was indignant, and said to them, "Let t children come to me, do not hinder the for to such belongs the kingdom of Go Truly, I say to you, whoever does not recei the kingdom of God like a child shall n enter it. And he took them in his arms a blessed them, laying his hands upon the

(Mark 10:13-1

ersonal Problem Clinic

wo generations

QUESTION: Our children's grandparents ny husband's father and mother) come to it us from time to time. We are both ased to have them. Our relations with m have always been of the finest. But ir visits also involve a problem.

Father and Mother F—, much as they e the youngsters and want to do things r them, are annoyed by the "rough and nble" behavior, noise, and restlessness. ey like an atmosphere of quietness and terliness. I sympathize with their feel-g, and I suppose that when I become a andparent I'll feel the same way.

I want Al's father and mother to feel at me here and to enjoy their visits. At the ne time I sympathize with the children. is their nature to be active and expressive. now they cannot be suppressed for the ole period of a visit and I am afraid at even our attempts to keep down the ough-house" may cause them to resent ir grandparents. I want to do the best ssible for both the young set and the old-rs. Am I hoping for the impossible?

REPLY: The solution of the problem is largely in your hands. What you desire is a considerateness and appreciation which is more than surrender or conformity. To achieve this in both youngsters and grandparents it will be necessary to anticipate and plan. It can be accomplished in large measure.

1) Could you not (along with Al) arrange doings for the children which would take them out of the house, or to another part of the house, while the grandparents are visiting? That would relieve some of the tension for both, and whet the desire for each to see the other.

2) Plan activities they can do together in which the grandparents can have a leading role. Thus both will be pleased and the two generations will be drawn closer together.

3) Tip off the grandparents as to the special likes and dislikes of the children, so that they may have a better chance to please them and to avoid any annoyance. Mention pleasing things which they have previously done.

4) Tell the children that their grandparents love them and want to please them. Help them to understand that older people have likes, dislikes, preferences, and interests which are different from those of children.

5) Praise both children and grandparents for every co-operative effort.

My or our

QUESTION: I have discovered that my wife and I use the term "my" rather often. I am sure that Jane and I are quite unselfish, but our words don't always sound that way. I am accustomed to say "my car," "my house," "my garden," or "my cottage," and she often says "my furniture," "my kitchen," "my deep freeze," or "my silver service." Are we thus expressing an inner selfishness of which we have not been aware? Last week Junior asked me what belongs to me and what is mother's.

REPLY: There may be good reasons in some families why some things belong to one spouse, others to the other, and both are happy about it. But that is not the general rule. A car, house, furnishings, or other items are usually owned jointly, but one may still say "my." He does not, however, really mean exclusive ownership. If one is using the car alone and meets friends he is likely to refer to "my car," but when the two go out any reference is likely to be to "our car." However, the meaning put into an expression is more significant than the words.

In general, it is good to emphasize the "our" phase of possession or relationship to things. Even when we lapse into the "my" expression the underlying sense and feeling ought to be "our." Marriage, homemaking, parenthood, and family-rearing are essentially joint affairs.

—EARL S. RUDISILL

BOOKS

The Last Things

The Christian Hope. Knubel-Miller Lectures for 1954. By T. A. Kantonen. Muhlenberg Pre 114 pages. $1.50.

As a leading participant in Evanston discussions, Professor Kantonen is well equipp to discuss the problems of the Christian hope in the light of the best informed contempora Protestant thought. His book, however, does not deal with all the intricacies of modd eschatological doctrine, but presents the results of his own studies in the field upon t basis of Scripture. The result is a clear and readable interpretation of a whole host problems concerning "the last things" which are all too often either avoided or discussed with a vagueness more confusing than helpful.

The five chapters deal respectively with: 1) the development of the doctrine of hope in the Old and New Testaments and in the history of the church; 2) the problem of life after death, including a discussion of the doctrines of immortality and resurrection; 3) the "harvest of history," or the meaning of hope for mankind in this world; 4) the return of Christ; and 5) the "end of all things," the last judgment, eternal life and eternal death.

All of these difficult and important themes are courageously faced and considered. In some instances, as in the discussion of immortality vs. resurrection, the author accepts the prevalent views of most contemporary theological thought as against those commonly held in older conservative theology, i.e., he regards the "immortality of the soul" as an unbiblical doctrine.

In others, as in his discussion of the millenium, he presents a view less frequently advocated, seeing in the millenium an important aspect of "the Christian hope for society." With regard to the status of the believer between death and resurrection he admits revising his former position in favor of the actuality of such an intermediate conscious state. In each instance one is impressed with the author's earnest effort to pierce through to a clear concept of the teachings of Scripture.

The message of *The Christian Hope* deserves to be heard in a thousand Lutheran pulpits. Why should these important matters be left to sectarians and fanatics who oft treat them with little regard to basic pr ciples of biblical interpretation? Dr. Ka tonen points the way to a sound type eschatological teaching and preaching wh can help arouse us all from our too gr lethargy, even in the year of Evanston, relation to an essential and dynamic p of the gospel. BERNHARD CHRISTENSEN *Minneapolis*

Help for Parents

The Family Lives Its Religion. By Regina Westcott. Harper. 236 pages. $3.

In her foreword to this revised editi Dr. Westcott recognizes that even in 12 short years since the first printing, ma changes have occurred which greatly crease the difficulties of the family to l a creative life. The purpose of this bo is to show how the family, in the face these changes, can discover the way of C and to provide practical help for prese day parents in present-day communities the fulfillment of the religious function family life.

Actual situations from families are u illustratively, not as ideal, but as typi of the countless times a day when "creat interaction" is called for.

Procedures and techniques to disco the religious way are provided to apply these difficulties, such as differences, dis pointments, sharing of interests, maladj ments, to mention a few. Overwhelming these methods might seem at first glan the author suggests this simple test for our actions:

"Does what we do promote fuller and eer and more honest creative interaction nong all the members? That is the test. it does, it is the way of God."

There is an excellent chapter on fun, ith a wealth of suggestions. The chapter n worship should be helpful to novitiate arents, not reared in the traditions of a urch.

The specialized vocabulary, even though e terms are defined, might limit the per- nal use of this book for average parents. owever, it would be a splendid text for oups of parents, as in couples' clubs. The ading itself would be a rewarding co-op- ative experience and if the procedures were llowed, a superlative adventure in living.

River Edge, N. J. MARIA M. FREY

timulus for Preachers

Planned Preaching. By George Miles Gibson. estminster. 140 pages. $2.50.

"This volume grows out of the strong nviction of the supreme importance of eaching itself as God's own appointed eans of communicating to men in their ed the grace which is in Christ Jesus." o says the author, who, since 1949 has en professor of preaching at McCormick minary, Chicago.

It is in the substantiation of this premise at the reader will find the chief value of is terse little volume. The book sets forth e importance of long-range planning in miletics, preferably on an annual basis. ne conclusion is advanced that the best ethod of accomplishing this is through the strumentality of the church year.

This reviewer, however, found this book stimulating survey of homiletics in gen- al, and a welcome shot in the arm to one, ho, like many of his brethren, finds his ulpit enthusiasms sometimes sagging with s middle-aged waistline. Chapters on "The eacher's Growing Edge," "The Preacher imself," and the like, remind us of the ightening trust that is placed upon the essenger of the gospel, and give a timely arning against slovenly homiletical habits. he author quite effectively refutes the eresy that "the Holy Spirit works best through those who plan least."

Chicago LOUIS H. VALBRACHT

Fund-raising Campaigns

Raising Money for Church Building Projects. By Arthur W. Lumley. Abingdon. 128 pages. $2.

Arthur Lumley, a veteran fund-raiser, has brought much needed help to churches facing the problem of raising capital funds. This book outlines the general pattern followed by the major commercial campaigners. The specific details of the plan are drawn from the author's many years of observation and experience. The plan is intended for use in a church where it can be directed and carried out by the members of the congregation. This presumes the availability of leadership having the time and talent to direct the campaign.

In the foreword Mr. Lumley states that ". . . a much larger amount (of money) will generally result . . ." from the skilled guidance provided by an experienced campaign director. So it is agreed that any plan works better with outside direction, whether from denominational headquarters or from a commercial firm. Most congregations will need outside help in the organization and training of workers as well as in creating and sustaining their enthusiasm.

This reviewer objects to the suggested approach to the member deemed likely to be a large donor. While it may secure the larger gift, it does not emphasize the Christian motivation for giving, but rather uses the lever of social pressure. Similar disagreement is found with the procedure for determining the giving capacity of individual members of the congregation.

Aside from these objections it is felt that the campaign plan described will produce good results if every step is taken and taken on time. Shortcuts jeopardize the success of any plan. Where help from denominational headquarters is not available, or where a church cannot or will not hire commercial help, the leaders among its own membership can often attain a large measure of success by using this book as a guide.

New York City EDMUND R. FOEHL

NEW THEOLOGICAL BOOKS

SWEDEN: Karlstad.—SWEDISH THEOLOGY is outstanding considering the small size of the country and its limited resources. In this century such men as Soderblom, Billing, Aulen, and Nygren have made it world-famous. A Swedish doctorate of theology demands more extensive studies than doctorates in most other countries. Few reach it below 30 years of age. Yet the doctors of theology are many.

Until recently the head of the department of religion of every high school (and junior college) had to be a doctor of theology. But now there are so many high schools that this standard cannot be maintained, and there are no longer the same reasons for working for the doctorate. This means an impoverishment of theological studies in the country. With the broadening of education characteristic of Sweden today, a lowering of the top standard follows. In culture—as well as in economy—Sweden is becoming more and more middle-class with few peaks but also few depths.

But Swedish theology is not completely silent. Among theological books of this year I should like to mention four: two from Lund and two from Uppsala.

In a series of theological dissertations from Lund, *Studia theologica lundensia* (Gleerup), numbers 5 and 6 appeared last spring. Number 5 is in English: *The Conception of the Inner Light in Robert Barclay's Theology, A Study in Quakerism,* by Leif Eeg-Olofsson. Number 6, in Swedish, is called *Gemenskapsproblemet hos Soren Kierkegaard* (The problem of fellowship in S.K.).

Taking issue with two other Kierkegaard scholars in Sweden, the late Bishop Bohlin and Professor V. Lindstrom, the present author, Per Wagndal, maintains that in his emphasis on the individual Kierkegaard did not neglect fellowship. The famous Dane stressed individual responsibility before God in order to correct the lazy, comfortable Christianity of his days. But the individual should not live in isolation. He should be a channel of God's love, doing the works of love. "The works of love" is, indeed, the title of the most important book by Kierkegaard.

KRISTER STENDAHL from Uppsala is, beginning this fall, an assistant professor of New Testament at Harvard University. His brilliant dissertation last spring was called *The School of St. Matthew* (in English, Gleerup) and demonstrated how the gospel of Matthew had probably originated in a rabbi school with the gospel as textbook. Stendahl is probably the most brilliant of the younger theologians in Sweden, and we are sorry to see him go to the U.S. but glad to be able to give such a contribution to American theology and American Lutheranism. We hope, however, that he will find the way back to Sweden again sometime.

A small book, recently published by another gifted young Uppsala theologian is *Messias Konungen* (Messiah the King, Lindblad) by Helmer Ringgren. It is a good popularization of some results of the famous Uppsala School of Comparative Religion and Biblical Theology, which concentrates on the ideas of the sacred kingship in the Orient and their reflections in the liturgies. Some people have become embarrassed by the fact that the biblical ideas of Messiah and the feasts of Israel had close parallels in other Oriental religions. Working especially with the royal psalms of the Old Testament, Ringgren maintains, however, that this fact need not weaken the belief in the truth of the Messiah claim of Jesus.

—STEN RODHE

Germans Need Pastors

Lutheran churches of Germany need more pastors. Bishop Moritz Mitzenheim of Thuringia reported that eighty of the 80 parishes in his district are without pastors and that 310 ministers are past age 50. He appealed to young people to consider entering the ministry. In Schleswig-Holstein there are 4,000 Lutherans to one pastor. In West Berlin 69 of 265 parishes are without ministers.

DR. CARVETH P. MITCHL, pastor of First English hurch, Mansfield, Ohio, is new kind of circuit-riding eric. With four other ergymen — three from alifornia and one from regon—he left Sept. 27 for two-month preaching mison to air force bases in uam, Luzon Island in the hilippines, Okinawa, pan, Korea, and Wake and.

In 1953 Dr. Mitchell paripated in a similar mission Europe, visiting France, ermany, Holland, Engnd. Earlier this year he nducted a week-long mison at the air base at ichita Falls, Texas.

In Tokyo he will visit ur ULCA missionaries. ree of whom are fellow embers of the Ohio Synod. e will make it a point to e Pastor and Mrs. Norin Nuding, missionaries pported by members of rst Church.

Dr. Mitchell will return the end of November. He regrets only one thing about the trip—that he missed attending the Toronto convention as delegate of the synod.

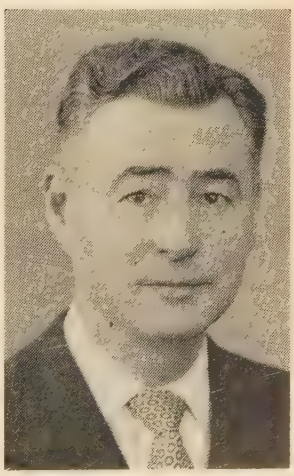
"LIKE FATHER-LIKE DAUGHTER" applies to Mrs. Robert W. Henkel, delegate from Indiana Synod to the ULC Toronto convention. Albert L. Feldkircher attended the Des Moines and Seattle conventions as a delegate. Now his daughter, wife of the pastor of Pleasant View Church, Indianapolis, con-

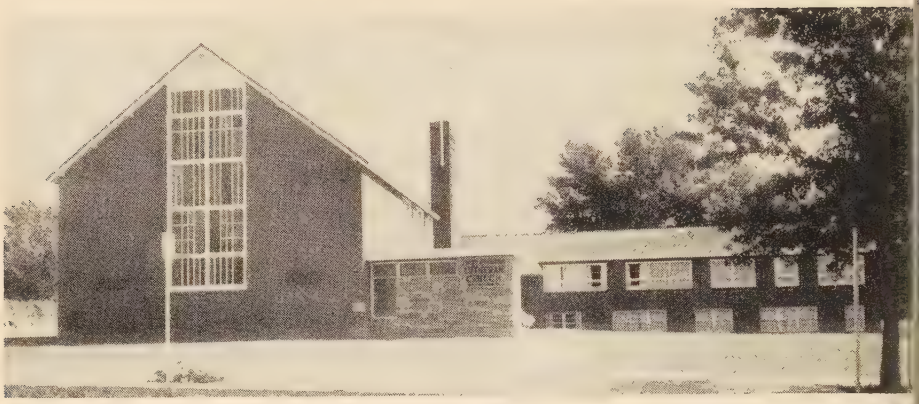
tinues the tradition.

Mrs. Henkel's busy life since graduation from Wittenberg College in 1943 included teaching music and English in Nashville, Tenn.; radio and concert work as soloist in New York City; and two years as secretary to the editor of the National Lutheran Council's news bureau. Now three small sons, Richard, David and Paul, fill her days. She is the only woman delegate from the Indiana Synod.

LAURELS ARE NOT NEW to schoolman - churchman Alvin H. Schaediger of Union City, N. J. Long active in the church, he served seven years as president of the Luther League of America, and also worked with Lutheran Student Association groups. After teaching physics for 29 years in the Union Hill high school (16 as head of the science department), this year he was appointed assistant principal of the school. His interest in unifying the Lutheran church led to membership in the Lutheran Society of the Metropolitan Area (New York) and in May this year to its presidency. He is a member of the ULCA Board of Education. He has attended five ULC biennial conventions as a lay delegate.

Mr. Schaediger is a member of Good Shepherd Church, Weehawken, C. Edgar Koehnlein pastor. He supervised the educational program there for 15 years, now heads church council.





First English Church, Billings, Montana, the Rev. John P. Shannon pastor, dedicated its new buildir Sept. 19. Dr. Paul E. Bishop, Northwest Synod president, officiated, assisted by Dr. Paul H. Ro

ILLINOIS

Church's Food Relief Ends Hunger, Preaches Religion

By J. E. COOPERRIDER

CORN WAS THE TOPIC of animated conversation at Decatur Sept. 14. One hundred rur Lutheran pastors and laymen attending the state-wide meeting of the All-Lutheran Foo Appeal made plans for carload collections of shelled corn in 60 Illinois counties.

Sponsored by the National Lutheran Council and the Lutheran Church—Missou Synod, ALFA, distributes products overseas.

Dr. Edwin Moll, head of Lutheran World Federation's relief program in Palestine, urged increasing support of the church's material aid program. "When men's stomachs are empty, church-sponsored food relief represents a kind of religion that can be understood," he said.

Last year the 28,331 bushels of Illinois-contributed corn were processed into corn oil and corn syrup. Needy people in Korea, Palestine, Germany, Trieste, Austria, and flood-ravaged India were recipients.

Church news coming out of the Midwest no longer falls on deaf ears. A weekly publicity service available to Lutheran churches and agencies is now operating in the city, says the Lutheran Council of Greater Chicago.

News releases will be sent to the four metropolitan newspapers and all wire services every Monday, prepared on the basis of news items submitted by local churche

Clifford E. Dahlin, executive secreta of the council, also announced that a qua ter-page ad will appear in the same fo newspapers on Reformation Day, includi a map showing the locations of the 4 Lutheran churches in the Chicago area.

CHICAGOANS WERE PREPARING to bri down the curtain on Evanston. Dr. Toy hiko Kagawa of Japan and Dr. Martin Ni moeller of Germany spoke at a union mi isters' meeting Sept. 27 on "Evanston Perspective: From the Viewpoint of a Eur pean and an Oriental." The Chicago Ar Midwest World Council Committee held last meeting that same afternoon. D Kagawa spoke at the Chicago Temple t same evening on the subject, "Can We l Christians in the Atomic Age?"

LUTHERAN WOMEN OF CHICAGO held reception and buffet in honor of Luther

)men delegates, accredited visitors, or con-ltants at the Evanston Assembly. Mrs.)ward Bechtoldt, prominent laywoman in e Chicago area, presided. Dr. Christine urbeck of Berlin was the only ordained)man present. Miss Shirley Fray of Vir-hia, college sophomore, was the youngest.

The Lutheran Young Adult Fellowship of)wntown Chicago has announced the hedule of its fall fellowship series. The eme is "My Christian Responsibility in lobal Crises." The group is composed of ung adult Lutherans working in Chicago, ho meet once a month for serious con-leration of current topics of interest.

Lutheran Home Finding Society of Chi-go in co-operation with Lutheran Charities Chicago recently opened a branch office Springfield. The services of these two cial agencies is now available to Lutheran urches in central Illinois.

President Harmon J. McGuire of the inois Synod recently offered the invocation the convention of the American Hospital ssociation held in Chicago.

St. Luke's Church, Chicago, the Rev. rdred H. Trede pastor, started a released-ne weekday church school for grades 1-8, pt. 29. Miss Audrey Nelson who was in-alled as parish worker Sept. 26 is directing e new school.

Redeemer Church, Centralia, the Rev. bert F. Nyland pastor, held services for e laying of the cornerstone of their new urch Aug. 1. President William A. Hover of the Southern Conference spoke. Holy Trinity Church, Lombard, the Rev. C. Kenneth Proefrock pastor, held similar services Sept. 26, with Dr. A. M. Knudsen of the Board of American Missions speaking.

Acacia Park Church, Chicago, the Rev. Harry Theil pastor, held groundbreaking services for their new parsonage Sept. 12. Dr. Donald L. Houser of the Board of American Missions spoke. St. Paul's Church, Dixon, the Rev. George J. Curran pastor, dedicated a new parsonage.

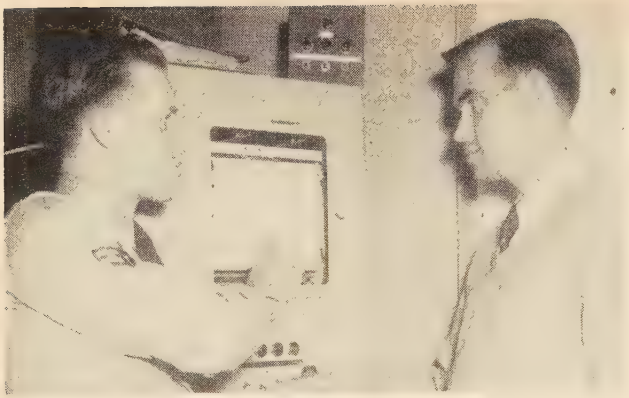
Unity Church, Chicago, the Rev. Millard H. Stiles pastor, recently expressed gratitude to their pastor on the occasion of the 20th anniversary of his pastorate by giving him a check for $2,000.

Salem Church, Mendon, celebrated its 100th anniversary Sept. 5, with Dean E. E. Flack of Hamma Divinity School speaking. St. James' Church, Peoria, the Rev. Paul E. Rassmussen pastor, held 10th anniversary services Sept. 19.

Pastor E. H. Trede of St. Luke's Church, Chicago, served as "missioner" at preaching missions held in Wesleyville, Pa., Sept. 19-23, and in Richmond, Ill., Sept. 26-29. Pastor Richard E. Boye of Amity Church, Lena, served in like capacity in Erie, Pa., Sept. 19-23.

The Rev. Ernest Habig was installed as pastor of Holy Trinity Church, Chicago, Sept. 12. He comes from St. Paul's Church, Akron, Ohio. The Rev. Rudolph K. Markwald was installed as pastor of Salem

iaplain Oscar Weber ptizes three recruits at S. Naval Training Cen-, Bainbridge, Md. In e past 12-month period iaplain Weber has bap-ed 34, confirmed 47, in-ucted 130 midshipmen



Airman Kenneth Hau explains intricate weath machine to his former pa tor, the Rev. James H- renning, assistant at Z Church, Brooklyn, at K lavik International Airpo

ILLINOIS . . .

Church, Jonesboro, Sept. 5, coming from St. Paul's Church, Nachusa.

The Rev. George H. Hoog has resigned his pastorate at Mizpah Church, St. Louis, Mo., effective Oct. 18, to become Illinois Synod's mission pastor for the Chicago and Northern Conferences.

The Rev. Russell J. Olson has resigned his pastorate at St. Mark's Church, Chicago, effective Oct. 24, to become pastor of Trinity Church, Sioux City, Iowa.

MINNESOTA

Christ In Stained Glass Will Illuminate Highway

By PAUL L. WETZLER

MAIN FEATURE OF THE CHURCH planned by Prince of Peace Church, St. Louis Park, will be a figure of Christ in stained glass to face Highway 7. It will be illuminated from the inside at night so that passing motorists may see it.

The $125,000 structure will be started by the first of the year, says the Rev. George L. Lundquist, pastor.

The congregation was organized in 1949 by 72 persons and today has 368 confirmed members. Three services are held each Sunday in a house-chapel.

The Sunday school of Holy Trinity Church, Minneapolis, celebrated its 50th anniversary by a service of thanksgiving and a banquet attended by 500. The state Su day school convention was held at H Trinity Sept. 18 . . . The Rev. William Di is new pastor of Hope Church, Minneapo succeeding the Rev. Arnold Moede who h accepted a call to Argentina.

Minneapolis Lutherans sometimes go und ground. In a unique service seminary gradu Henry Mayer was ordained in the basem being used by Cross of Christ Church for w ship until it has its own building. The fam who rents the basement to the congregation Roman Catholic. The Rev. Milo Gerberd is pastor.

Mr. Mayer has been called to Z Church at Hanover, Kansas. Prof. Willi Cooper preached the sermon and conduc the ordination rite.

THREE NEW MISSIONS are on the way areas near the Twin Cities. The Rev. Jo Schumell is working at Sunrise Park, Nc St. Paul. The Rev. John Metzker is at P Wood, north of New Brighton, where pr erty has been purchased and a house-cha is being built. The Rev. Merle Franke completed a promising survey in the Spr Park-Navarre section.

Dr. Paul E. Bishop, president of syn installed the Rev. David Archie as pas at Calvary Church, Edina, Sept. 12. same day he installed the Rev. Geo Dressler at Salem Church, Albert Lea . Sept. 5 Dr. Bishop presided at installat services for the Rev. Hilbert Johnson, new pastor of St. John's Church, Lakev

Synod's stewardship secretary, Dr. eorge B. McCreary, in a letter to council- en throughout synod urged the men to he—"tithing is a reasonable first step in ristian giving." Among 1,448,422 ULCA nfirmed members there are 25,616 tithers.)f all those who handle the money of this orld, these will ultimately know that their st step, tithing, was a step in the right rection. It's wonderful to be alive and to able to live and give for Him."

"Sixty-four new congregations were rted by the Board of American Missions 1953," he wrote. "This is an all-time gh, but when we look over our beloved merica and see the thousands of un- urched areas, we begin to hope and pray at we United Lutherans will get out of e decimals and into the hundreds. No oup has a greater potential in Christian rvice than evangelical Lutherans."

The fall convention of the Women's Mis- onary Society of the Central Conference ll be held at St. John's Church, Minne- olis, Oct. 24-25. Theme will be "The orld to Christ We Bring." At the conven- on banquet Mrs. C. W. Fagerlin will be astmaster; Miss Bertha Tromble, mission- y to Japan, speaker. Mrs. Fagerlin is presi- nt of the conference; Mrs. Richard Eng- nd is vice president.

The annual convention of the Central onference was held in Cannon Falls, the Rev. Donovan A. Myers pastor, Sept. 14-15. The Rev. Paul H. Waldschmidt preached the communion sermon.

Richfield Church, Minneapolis, the Rev. H. T. Rasmussen pastor, is considering purchase of a site at 60th and Nicollet. The present grounds and building are inadequate to care for growth of this flourishing congregation. The Sunday school has outgrown the church school building erected a few years ago. So five men worked six months to locate suitable property in this neighborhood.

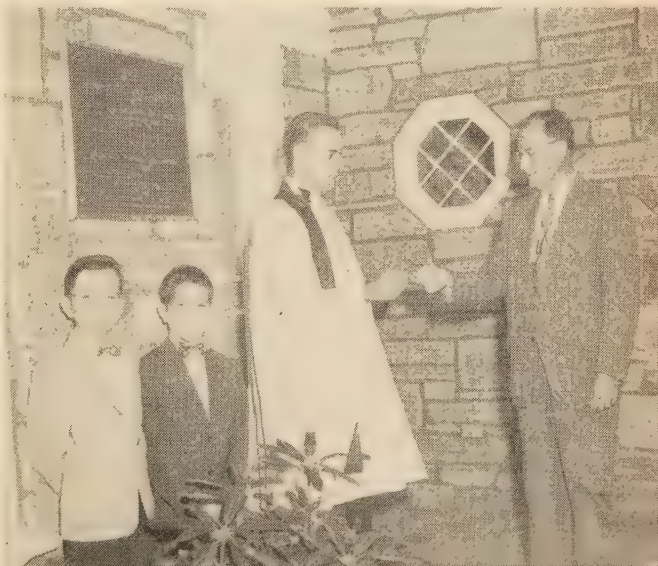
Over 300 attended the Minnesota State Luther League convention at Medicine Lake Sept. 10-12. Wendell Jacobson, Salem Church, Minneapolis, was re-elected president; David Rekdahl, Wooddale Church, Minneapolis, vice president; Aljian Korthof, Wooddale Church, secretary; Gloria Sauke, Holy Trinity Church, Minneapolis, treasurer; and Marlene Stene, Salem Church, editor of the *Extender*.

OHIO

Church Provides Ministry To 2,200 at State Schools

By E. RUDOLPH WALBORN

As colleges in Ohio opened in September the church had a welcoming hand for them. At five state universities in Ohio



rist Church, Lancaster, Pa., dicated its parsonage in mory of Mr. and Mrs. Otto eger, Miss Mary Graeff and ier contributors Sept. 12. rold Sawyer presents the ys to Pastor Alfred Long.

there are organized student programs.

At Ohio University in Athens where there is no Lutheran congregation, a regular meeting place is provided for the first time, with the renting of an unoccupied theater near the center of the city. The university found it necessary this year to withdraw a privilege it had extended to the Lutheran group on the campus whereby an auditorium had been available for Sunday morning services without charge over a period of years. The new downtown center is expected to interest members of the community not connected with the university.

LEADERSHIP for Athens work will be provided by Mr. Robert Schmeding, a middler at Hamma Divinity School, who will serve an intern year in student service. He succeeds Donald Reichers of Northwestern Seminary. Communion services are provided by Pastor Wilfred Buth, Columbus, and Pastor Andrew Schilling, Lancaster. There are 100 Lutherans in the student body of 5,000.

At Kent State University, Pastor O. Franklin Johnson, 1954 Chicago Seminary graduate, and Trinity Church, combine with Faith Church of the Missouri Synod and Pastor Rudolph F. Rehmer, for a biweekly Lutheran student fellowship program. On alternate weeks, meetings of the Lutheran Student Association for National Lutheran Council students, and of Gamma Delta for Synodical Conference students, are held. There are 500 Lutherans among the 6,000 students at Kent.

AT OHIO STATE UNIVERSITY, COLUMBUS, Pastor Wilfred Buth continues a long-established service to students in the well-equipped and located Lutheran student center. Miss Tecla Sund is part-time staff assistant and graduate student, and assists in the program for the 1,200 Lutherans among the 25,000 students.

Pastor James R. Baldwin serves 400 Lutherans among the 5,000 students at Miami University and Western College for Women. At Luther House a lounge and meeting facilities are provided and two-year-old

The Rev. Arthur Yeagy recently resig Friedens parish, Friedens, Pa., to accept office of assistant to the president of the C tral Pennsylvania Synod, effective Octobe

Faith Church meets there. A recent p chase by Faith Church of a parson allows for a resident hostess this year, M Harold Jasper, wife of a faculty memb Mrs. Jasper also serves as administra assistant to Pastor Baldwin.

AT BOWLING GREEN STATE UNIVERS Bowling Green, 10 per cent of the 3, students are Lutheran. Pastor Richard Smith and St. Mark's congregation prov a center and service opportunity. A succ ful feature of last year's program, a Sun morning class taught by a church cour man and university professor, Mr. San Cooper, will be continued.

PASTORS HAVE been designated to con students at 14 other Ohio college cent At Cleveland the synod's committee on theran students, James L. Keyser, Sylva chairman, in co-operation with the Stud Service Division of the National Luthe Council, is planning for a full-time wor and center for students at Western Rese University, Case Institute of Technol and Fenn College.

An intersynodical committee is pre-
aring a fall All-Lutheran Food Appeal,
id 15 pastors have been named area chair-
en throughout the state. Corn is desig-
ated as the chief commodity of the ingath-
ing effort. Pastor David L. Scharf, Stony
idge, heads the ULC group in the appeal.

ENNSYLVANIA

line Missions Review Past, escribe Plans for Future

By VIGGO SWENSEN

Harrisburg—Pastors of mission congre-
tions in the Central Pennsylvania Synod
esented "progress reports" to the Board
Synodical Home Missions Sept. 20-21 at
e Church House. The facts revealed in-
guing histories, healthy growth, extensive
ilding programs.

Luther Memorial Church, York, the Rev.
. E. Stauffer pastor, after four years of
istence has 354 confirmed members and
s decided to assume full responsibility
r the pastor's salary.

Grace Church, Camp Hill, the Rev. C.
rthur Neal, Jr., pastor, is 7½ years old,
s 518 communing members. Plans are
ing completed to erect a $200,000 church
ilding with a seating capacity of 431. The
esent church seats 144.

St. Matthew's Church, Lancaster, the Rev.
L. Bergstresser pastor, located northeast
Lancaster, now has 256 communing mem-
rs and is planning a Sunday school addi-
n and an expansion of the church nave.

Grace Church, Williamsport, the Rev.
hn I. Cole pastor, is the smallest and
ungest mission. After five months the
ngregation has 62 communing members,
o choirs, a Luther League, a Women of
e Church unit, and a Brotherhood in the
aking. The congregation worships in the
use-chapel built this spring.

Mt. Calvary Church, Geistown, the Rev.
bert G. Sander pastor, is a 10-year-old
ssion which started in a tavern. After-
rd it met in a fire hall, a school, finally
its own building. The congregation now has 386 communing members.

Ascension Church, Lancaster, the Rev. Jacob Longacre pastor, is the only present mission formerly belonging to the Ministerium of Pennsylvania. Located in the southwest section of Lancaster, it has 190 com-

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PENNSYLVANIA . . .

muning members, and is hoping to construct a Sunday school addition.

St. Paul's Church, Mundy's Corner, the Rev. Russell R. Kerns pastor, is just one year old, having come into existence by the merger of a ULCA and a Suomi Synod con-

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gregation. It has 142 communing memb and is planning for the first unit of its chu building on a five-acre plot nine miles fr Johnstown. The mission worships now the buildings of the former congregatio

Christ Church, Westmont, the Rev. P Wagenbach pastor, was organized 12 ye ago and now has 170 communing memb

Good Shepherd Church, Paxtang, the R C. C. Frazier pastor, has 389 commun members and continues to grow rapidly is in the process of building an addit After seven years, it goes off salary aid year.

The board is also planning to estab missions in the York, Middletown, and H tonia areas within the coming year.

DR. STEWART W. HERMAN, director resettlement work for National Luthe Council, spoke at the evening session of annual Dauphin County Council of C tian Education Sept. 25 at St. Peter's Chu Middletown.

"Partitioning Palestine, Korea, Germ and Indo-China never will succeed," he clared, "any more than will the rolling d of an iron curtain on half the world divi it into slave and free." Pointing to fallacy of putting hope in the tangible exherted listeners "to look beyond to C who will outlast all the issues, inclu communism and capitalism."

COMPARATIVELY few men complete years in the ministry—fewer yet are acti engaged in their vocation after that t Dr. Stanley Billheimer, Palmyra, is an ception. He preaches on full schedul spite of retirement from Palm Un Church, Palmyra, several years ago. For members of the congregation and hund of friends observed the 60th anniversar his ordination Sept. 22.

St. Mark's Church, West Fairview, served its 85th anniversary Sept. 19 wi congregational breakfast, communion s ice with Synodical Secretary George E heimer the speaker, and vespers du which a son of the congregation, Rober Shaull, Gettysburg Seminary student, livered the sermon.

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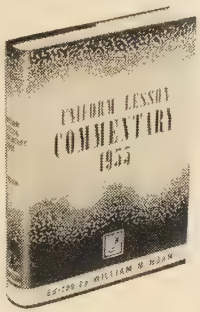

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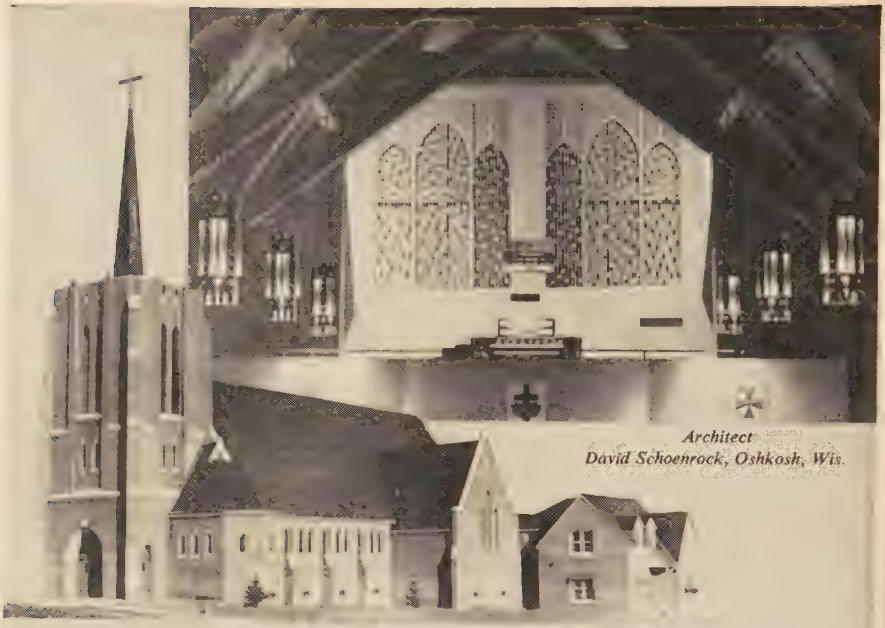

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NNSYLVANIA

o Teenagers, Many Babies ark New Congregation

By CARL W. WEBER

PHILADELPHIA — Largest home mission ngregation ever organized in the United theran Church dedicated its church Sept. Christ Church, Levittown, Pa., has wor-ped in four places since its organization v. 1, 1953—a fire hall, two schools, and w its own $100,000 chapel and educa-nal building.

Levittown, a community of 35,000 "young married couples," is growing like an ink-blot. The average family, according to statistics, consists of young parents with one or two children. It is not surprising that 410-member Christ Church has no teen-agers, no old people. But Pastor Charles Fair is kept busy with the small fry; Oct. 3 he baptized 20 babies at one service.

Performing the act of dedication Sept. 19 was Dr. Roy L. Winters, home mission superintendent of the Ministerium of Pennsylvania. Pastor G. Edward Knapp was liturgist. Dr. Arthur Knudsen, secretary of

by ALICE A. BAYS

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PA.: PHILADELPHIA . . .

English missions, represented the Board American Missions.

To help serve the catapulting congre tion, Miss Kay Moldenke arrived Oct sent by the Board of American Missions

"INSIDE PHILADELPHIA" is a pioneer venture sponsored by the Social Action lowship of the Lutheran Social Mission ciety of Philadelphia. A work and st project which opened early this month offers church people the opportunity learn how the "other half" lives—those live beyond the main streets in the co and side alleys of the city.

The society offers young men skilled sports, recreation leadership, and craft chance to help out at the Settlement Ho and Haverford Center on weekday eveni Sister Betty Amstutz directs the program

Dr. Harry F. Baughman, president Gettysburg Seminary, will be the spea at the Reformation Rally of the North Philadelphia churches on Oct. 31, at Church, Olney. "Is the Reformation Nee Today?" will be asked in the sermon. Baughman is a former pastor of Tri Church, Germantown.

Liturgists at the rally will be the Raymond Anderson, president of the No east Lutheran pastoral association, and

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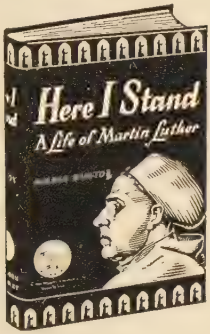

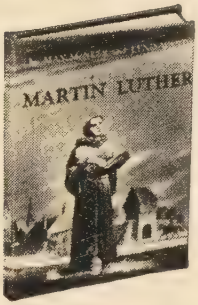

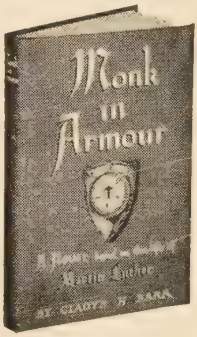

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Bela Shetlock, pastor of Zion Church.

At the same time a youth rally will held in the basement of Zion Church. T Rev. Carl W. Weber, pastor of St. Joh Church, Mayfair, will speak on "The Ref mation of Man or God?" The service w be conducted by the young people of F demption Church, Rhawnhurst. More th twenty-five Lutheran churches of northe Philadelphia will participate.

—Changes of Pastorate-

CENTRAL PENNSYLVANIA

BLUEHDORN, OTTO E. From St. Pa Church, Quincy. To Curwensville pari

HARMAN, GEORGE BLAIR. From Dunca ville Church, Duncansville. To St. Pa Church, Johnstown.

WHETSTONE, GEORGE E. From assistant president of Central Pennsylvania Syn To secretary of Inner Missions of C tral Pennsylvania Synod.

YEAGY, ARTHUR. From Friedens parish. assistant to president of Central Pe sylvania Synod.

MARYLAND

BUHLER, HERBERT J. From Trinity Chur Arden, W. Va. To Boston Univers graduate work.

TRUNK, CHARLES F., JR. From Bethleh Church, Harrisburg, Pa. To Evangel Lutheran Church, Frederick.

NORTHWEST

DION, WILLIAM. From Bethel Chur Muskego, Wis. To Hope Church, Min apolis.

PACIFIC

EBRIGHT, O. W. From superintendent California Lutheran Home for Aged. Good Shepherd Church, Salem, Ore.

PACIFIC SOUTHWEST

BARNHART, E. PAUL. From Calvary Chu Azusa. Secular employment.

ROCKY MOUNTAIN

RUPLEY, JOHN B., JR. From First Chu North Platte, Nebr. To Trinity Chu Boulder, Colo.

WEAVER, JOHN BENNER. From Holy Tri Church, Inglewood, Calif. To Mes

Church, Denver, Colo. 4141 E. 17th Ave.

SOUTH CAROLINA

CULLOUGH, PAUL G. From Mt. Pleasant Church, Saluda. To Pilgrim-Providence parish, Lexington.

OF, FRANK L. From Reformation Church, Greenville, Tenn. To Immanuel Church, Greenwood.

TEXAS

RN, N. H. From Grace Church, Houston. To Our Saviour's Church, Victoria.

FFLEY, HAROLD. From Trinity Church, Miles. To Ander-Schroeder parish.

VIRGINIA

APLETON, GEORGE T. From Bethel Church, Manassas. To do graduate study at Chicago.

WARTBURG

LLESTED, WALTHER. From St. Paul's Church, Medford, Wis. To Southern Minnesota (ELC).

CH, E. E. From St. Paul's Church, Guttenberg, Ia. To St. Paul's Church, Medford, Wis.

DECEASED

Rev. Charles S. Foust

The Rev. Charles S. Foust, 69, pastor of Newcomerstown Parish, Ohio, for 28 rs, died Aug. 27. He graduated from ttenberg College in 1907, and from mma Divinity School in 1910. He had ved Trinity Church, Brookville, 1910-15; n Church, New Springfield, 1915-23; and Lynchburg parish, 1923-26, before com- to Newcomerstown in 1926.

While at Lynchburg he was synodical missnary for Southern Ohio. He was presit of the Eastern Conference for four rs, and a trustee of Oesterlen Home for nty.

He is survived by his widow, Lottie Mae rn; a daughter, Mrs. Vernon Walrath, stline, Ohio; two sons, Charles, Jr., Rana, Ohio, and John, Port Washington, io; and seven grandchildren.

A funeral service was held Aug. 31 at St. l's Church, Newcomerstown, by Synod sident George W. Miley and Eastern nference President James N. Fisher. Inment was at Bellville, Ohio.

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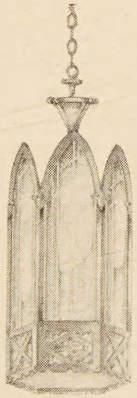

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In conclusion . . . . . .

As the Toronto convention began on Oct. 6, it was clear that proposals for structural reorganization of the United Lutheran Church would run into heavy opposition. "Centralization" was the frightening word some delegates used to describe the proposals. They thought the plan should be defeated or deferred for action until after two more years of study.

In a book on American Lutheran history published in 1893, the author (Dr. Henry Jacobs) says a divided opinion on centralization existed as far back as 1866. He says that in the General Synod (one of the ancestors of the United Lutheran Church) "the majority stood for a centralization of power in the General Synod. As the ultimate court of appeal, its decision was to be final, and to this decision the district synods were to submit."

But in the Ministerium of Pennsylvania (the largest of the ULC synods) Dr. Jacobs said there was a belief that "a general church organization was to be only a conference of a mainly advisory character, whose decisions required the ratification of the synods . . ." This opinion still exists in some synods.

No change in the relations of the synods to the United Lutheran Church is proposed in the plans debated at Toronto this week. But the proposed shifting of considerable new authority to the Executive Board would tend to create a stronger centralized church, and some synods are afraid of this.

It will be unfortunate if this fear prevents adoption of many of the good proposals made by the Commission on Organizational Structure. Never since the ULC was organized in 1918 has a group of men made such a careful and creative study of our church as this commissi

I think there was one serious mista Early in 1953 I urged the commission let us publish, month by month, the m points it was considering in its study. thinking should be done out in the op with all interested church members p mitted to take part. But a policy of crecy was adopted instead. No one told anything about the recommendati until they were published in July.

Another problem was that officers staff secretaries of the boards were shown the recommendations wh greatly affect their future work until report was final. Members of the co mission did hold lengthy conferen with all these board people, but only ask questions, not to consult on reco mendations. Many wise adjustments corrections could have been made if th had been discussion with board lead before the report was completed.

We have vigorous democracy in United Lutheran Church. We don't w anybody to push us into doing anyth even if it's a good thing. This spirit c not produce efficiency. But there i strong desire to co-operate. If people convinced, they accept new ideas work hard for them.

It may be unlikely that a majority the 658 delegates at Toronto will be c vinced in the eight days the convent is in session. Perhaps I shall be surpris The commission does know the answ to all the questions that can be asked garding its proposals. If some of dread can be taken out of the word "c tralization," many of the proposals r be adopted. We'll have to wait until r week to report what happened.

—ELSON RUF

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